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Vol. XIII

DECEMBER, 1907



... THE ...
COLORED AMERICAN
... MAGAZINE ...

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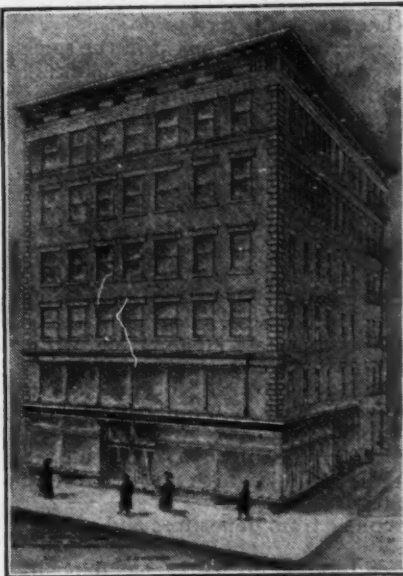
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A.—Because stocks and bonds of that character are the most profitable investments.
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- Q.—Where do the banking institutions and insurance companies get the money which they invest in stocks and bonds?
A.—The bulk of it comes from depositors and policyholders.
- Q.—About how much interest do banks pay depositors on their money?
A.—Usually, from three to four per cent.
- Q.—How much do these same banks make on the moneys of depositors?
A.—I should judge that they make at least 25 per cent.; for, if not how could banks pay the large salaries that they pay to their officers and employees, and the large dividends that they pay to their stockholders? A certain bank in New York City pays a yearly dividend to its stockholders of 200 per cent.
- Q.—And that bank is able to do that from the profits made on the moneys of depositors?
A.—Yes.
- Q.—Then would it not be a good plan for depositors to withdraw a part of their moneys and invest in some of the same kind of stocks and bonds that banks invest in?
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THE COLORED AMERICAN MAGAZINE

VOL. XII



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THE CHRIST

THE COLORED AMERICAN MAGAZINE

VOL. XIII

DECEMBER, 1907

NO. 6

THE MONTH

EDITORIAL VIGOR



HE "Horizon" throws a stone of criticism at us in the last issue by stating that "THE COLORED AMERICAN editorials are well written but lack vigor." Just what is meant by *vigor* we can judge from what this magazine seems to endorse and stand for, to wit: continuous and loud-mouthed "cussing" from a long distance off at white folks.

But we call the attention of the "Horizon" to the fact that the race at this juncture needs something else besides *vigorous* talk and loud-mouthed ravings in newspapers. If we had done more effective work in the past and less *vigorous* talk, our condition would have been far more tenable in this country.

If the "Horizon" and its followers would spend its energies in urging Negroes to buy homes and educate their children, it would do a far more effective service to the race than writing vigorous editorials in abusing some insignificant white man for saying mean things about us—and abusing him, too, in a paper he never sees.

What is the object of such abuse anyway? Why should we continue to yell about our wrongs to each other? This is the attitude of a child who gets a punch and goes around among the other children whining and saying "Jimmie hit me." Punch him back, is our motto—either directly or indirectly. And if we can't do the punching ourselves we will get in touch with some one who can. When the race gets property and education this will go a long way in helping to relieve us from our enemies in this country. We insist that the emphasis at this time should be placed on doing and being rather than talking and writing so-called *vigorous* editorials.

SALVATION BY REINDEER

THE scheme of utilizing camels in the Arizona desert, which looked so promising half a century ago, came to naught; perhaps it might have succeeded had it been backed by Dr. Sheldon Jackson, the Presbyterian clergyman who has introduced reindeer into Alaska. Fifteen years ago there were sixteen of these animals in the territory; now there are fifteen thousand, owing largely to Dr. Jackson's efforts. That they are solving the "problem of the temporal, if not the eternal, salvation of the Alaskan" is the belief of Edward B.

Clark, who writes about "How Jackson Saved the Eskimo," in *The Technical World Magazine* (Chicago). Dr. Jackson became convinced some time ago that unless the Eskimos were given some means of earning their livelihood other than that of following the chase, their end was starvation. Says Mr. Clark:

"The natives depended upon the wild animals of sea and land for all their necessities of life, and the American clergyman found that with the advent of the white men the whales, the seals, the walruses, and the caribou were disappearing, as wild animals always disappear when the Caucasian, with his perfected killing contrivances, gets on their trail. As another has put it: 'Dr. Jackson saw that unless something was done at once the United States would have to choose between feeding the 20,000 and more natives or letting them starve to death.'

"With Dr. Jackson to think was to act. He knew that the Siberians, who live in a climate much like that of Alaska, were self-supporting because they had their herds of domesticated reindeer, an animal that is prolific, whose flesh is good for food, whose hide is good for clothing, and whose strength, endurance and docility make it available either as a pack or as a draft 'horse.' "

We reproduce the foregoing excerpt from the *Literary Digest* for the purpose of showing what one consecrated, earnest individual can do for a people who need enlightenment. The work of Dr. Sheldon Jackson is an example of what can be done for the Southern Negro, though perhaps on different plans as to detail. For instance, we do not need to give the Negro reindeer to save them from starvation and extinction, but we can furnish them with better ideas of farming, cattle-raising and improved methods of agriculture, housekeeping and the progressive ideas of life generally. Quite a lot of this work is now being done by the various missionary organizations now on the field,

but the work is so extensive, with so many people to be reached, that the great mass of the people are hardly reached at all.

The public school system is limited to about three months in the year, and the pay to teachers is so small that only those who wish to make a sacrifice enter the profession for any length of time in the rural districts. How shall we reach them otherwise than by such work being begun and carried on systematically by consecrated men and women who are willing to go on the spot and live among and teach the people. There are many God-sent white men and women doing this identical work for the race in many places, but they are not enough. We need colored young men and women to help in the great uplift—those that are prepared for proper training, who have that most valuable item in such work—common sense—which will be much needed both in the particular work in hand and also in meeting the Southern white man on the proper level.

JOHN TEMPLE GRAVES TO EDIT THE
NEW YORK JOURNAL

MR. WM. RANDOLPH HEARST, the well known financier of newspapers, who runs newspapers without editing them, has secured the services of the well known John Temple Graves as editor of the *New York Journal*. Mr. Graves comes to the Metropolis with considerable experience as a journalist in the South—where he has made what reputation he has, as a sensationalist, inveterate slanderer of the Negro race. When a white man South fails to attract attention to himself otherwise, he usually takes up the slogan of slander against

the Negro. This is the last card he plays, and it usually wins. Just how well Mr. Graves will fit into the groove of sensation in New York, it is hard to tell, but it is to be hoped he will leave his disposition and desire to slander and vilify the Negro race down South. We do not need any race riots in New York such as Mr. Graves is alleged to have stirred up in Atlanta last year.

There is already enough Negrophobia here without the addition of any more.

Just why the Journal should pick out so ardent a Negro-hater to edit a New York publication, we do not know, except that in doing so he hopes to popularize his paper in Southern cities. We would not presume to imagine that the Negro's interests entered into his consideration either pro or con.

It was asked a long time ago "if any thing good could come out of Nazareth" and the question was answered affirmatively by the good works of the lowly comer into Jerusalem. Maybe some good will come from Atlanta in John Temple Graves.

BELATED TALE OF GRANT

CAPTAIN A. L. DEROSSETT, who served in the Confederate Army, says in the current issue of the official organ of the Confederate Veterans that Gen. U. S. Grant, Gen. George H. Thomas and Admiral Farragut applied for commissions in the Confederate service. The applications, he says, were made to President Jefferson Davis.

Capt. De Rossett gives as his authority Judge Robert Ould of Richmond, Va. De Rossett says that Col. Chaldron, who is the custodian of the Louisiana Histor-

ical Association and has charge of the State Museum, has in his possession the letters which he said Grant, Farragut and Thomas wrote to Mr. Davis.

"I was asked by Judge Ould," says Capt. De Rossett, "if I had ever heard of the life history of Gen. Grant. Replying that I had not, the Judge, who was apparently in a reminiscent mood, said that during the Mexican War Gen. Grant was promoted for gallantry during action, and became a Captain of Artillery."

Mr. Pierce was elected President of the United States in 1852 and appointed Jefferson Davis his Secretary of War. Later on at the suggestion of Mr. Davis, the then Captain Grant resigned from the United States Army, and lived afterward in Illinois.

Upon the secession of the Southern States, in January 1861, Captain Grant applied to the Governor of Illinois for a commission to raise a regiment to serve in the United States Army, war then being the talk. His request for a commission was ignored at that time, and later on, Jefferson Davis, having been inaugurated provisional President of the Confederate States at Montgomery, Ala., on January 18, 1861, he wrote asking for a commission in the Confederate Army.

"While in New Orleans some while ago," the article continues, "I mentioned the incident to Col. Chaldron. He told me my information was correct, and that he had in his possession the original letter from Capt. Grant, late of the United States Army, to Mr. Davis, making the request, but that in accordance with the terms of Mr. Davis' will, the correspondence could not be pub-

lished until two years after the death of Mrs. Davis.

"Further, the colonel told me that he had also letters to Mr. Davis from Admiral Farragut, and from Gen. George H. Thomas, each applying for commissions in the Confederate service. I have been told that the wife of each either dissuaded or objected to the resignation of these officers from the Federal services.

PRESIDENT WANTS GOD'S NAME OFF OUR COIN.

MR. ROOSEVELT in discussing the matter of changing the motto on our silver dollars remarked as follows:

"For example, throughout the long contest extending over several decades on the free coinage question, the existence of this motto on the coins was a constant source of jest and ridicule, and this was unavoidable. Everyone must remember the innumerable cartoons and articles based on phrases like 'In God we trust for the 8 cents,' 'In God we trust for the short weight,' 'In God we trust for the 37 cents we do not pay,' and so forth and so forth.

"Surely, I am well within bounds when I say that a use of the phrase which invites constant levity of this type is most undesirable. If Congress alters the law and directs me to replace on the coins the sentence in question, the direction will be immediately put into effect, but I very earnestly trust that the religious sentiment of the country, the spirit of reverence in the country, will prevent any such action being taken."

HAS AN ETHIOPIAN SOUL

MRS. EVELYN ROMADKE, wife of the Milwaukee millionaire, awaiting trial here on five indictments for burglary, has an Ethiopian soul, Dr. Alex. Gustafson says. The doctor is the alienist who has treated the young woman in jail.

"I am sure," said the alienist, "that this woman is possessed by an Ethiopian spirit, which has absolute control over her actions. She is absolutely innocent of wrong-doing, except when this spirit overpowers her will and forces her to do its bidding."

Dr. Gustafson advised the young woman's attorney to have her face trial on a plea of "obsessional insanity" brought about by the spirit of an Ethiopian criminal having entered her body.

GOOD FOR GLENN

THE Governor of North Carolina is among those who have recently struck the right tone in handling the Negro question. Congratulations. He declares that black and white alike shall be punished when they do wrong, encouraged when they do well. Colored people, he says, should be helped to make the best of themselves. Co-operation will do most. The sheriff in Booker Washington's community telephones to him when a crime is charged or suspected against a Negro, and the guilty man is found and turned over to the officials. Several of the Governors are doing well, the Governor of Alabama among the number. And it is to be remembered, by those who too easily despair, that two-thirds of the lynchings of Negroes have no relation to assault, and that in twelve months, about two years ago there were more actual or attempted criminal assaults in Chicago than there were by all the Negroes in the United States. The Negro problems are hard enough. It is better not to see them as more hopeless than they are.

SOUTHERN VIEW OF MRS. TERRELL

At a National Association of colored

women at Detroit, a Washington city Negro woman was furious in her invectives against the Southern people. No servant girl is safe in the homes of the white people, she declared, and no mother who considers her daughter's honor, would allow her to become a servant without first requiring references. She declared that all of the States of the South had plotted to shut out the children of the blacks from an education, and that the courts had refused to protect colored women.

While she was talking that way, Southern white men were paying many thousand dollars in taxes to support Negro schools. Negro women employed in white homes know that their best friends are their employers, and there is race peace and good feeling throughout the South. Such intemperate utterances, based upon exceptions to the usual rule, will be deplored by the thoughtful people of both races.

BREWER HOPEFUL OF NEGRO RACE

TO-DAY'S sessions of the Congregational National Council were devoted to the annual meeting of the American Missionary Association. The annual survey of the field was presented by Charles A. Hull of New York City, and a paper on "The Need of the Hour" was given by John R. Rogers. Mrs. Mary C. Terrell of the Board of Education, Washington, D. C., spoke upon "The Strongest for the Weakest," and the annual address of the President, the Rev. A. H. Bradford, D.D., of Montclair, New Jersey, closed the morning session.

Justice David J. Brewer spoke at the afternoon session, dealing mainly with

the race problem. He said in part:

I have myself done a little preaching from the bench of the Supreme Court on the duty of Christian America to the heathen Chinese. What I said made but slight impression on the courts, but it will yet be heard and heeded by the great body of American Christians. But the numbers of the colored people so surpass those of all others and their relations to the Nation are so peculiar that not unnaturally we look upon the work of the association as done among the colored people.

Many of the vast multitudes pouring into this Republic are racially cold-blooded and selfish. Not a few come tainted with the spirit of anarchy and are willing to destroy all social order in the hope of personal gain out of the wreck. These immigrants become citizens as we are citizens, and, as is this colored race, an enfranchised race. And while the colored brothers may be too fond of the chicken coop and the watermelon patch, they are firm believers in social order.

You will find no Johann Most, Emma Goldman, Czolgosz or Guitteau among them. In the struggle which may be expected to come between order and anarchy may it not be these people, grateful to the Nation for their liberty and to the good people of the land for their uplift in knowledge, purity and social standing, prove themselves a mighty force, upholding law, order, and the supremacy of the Nation?

They are here as citizens. Whatever temporary restrictions may be placed upon their approach to the ballot-box, the time will come when all barriers will be broken down, and they will enjoy everywhere the full rights of citizenship.

One of our first tasks is that of multiplying skilled workers. It is one thing to pick cotton or hoe potatoes and something more valuable to make a watch or run an engine. The skilled laborer is

worth more to the Nation than the unskilled, and the industrial training at Hampton, Tuskegee and elsewhere is creating a high class of labor in the midst of this people.

RELICS OF SLAVERY

ALL over this country, North as well as South, we find a prevailing disposition among Negroes to trade with white people in preference to their own race. This applies to their own race. This applies to the professions of law and medicine and all others. Negro merchants do not get the same patronage that white merchants get in the same communities where there are ten Negroes to one white person, and in the same localities white merchants are doing a good business right in a street or settlement made up entirely of Negroes. A Negro merchant in the same place would starve to death. There has been some improvement along this line in many places, we are glad to say; but still the disposition of the Negro to trade with white people in preference to Negroes in business, is prevalent. Few Negroes go into business because of this prevailing sentiment. Colored men with money do not care to throw it away in business ventures that are to depend on race patronage. Unless it be a "dive" or "gin mill" where a certain element can have a freer swing than in a place for whites, it is a hazardous thing to place much money in a business, looking to Negroes for patronage. There invariably develops some objection to the man, his wife, his children or his clerks. "They don't speak to me on the street," or "they had a party at the house and didn't invite me," are

some of the frivolous reasons given for not trading with Negroes. Such reasons are never given about white business people.

This refusal to patronize each other is so extensive and pronounced that it shows up in the boldness of a racial trait, especially as it does not seem to apply to the Jew, German or Italian in this country.

There is one thing colored people do not want white people to do for them, and that is preach to them. The white Southern churches especially used to be crowded with Negro members and attendants before and immediately after the war, but the moment the chains were loosened the Negroes commenced to set up shop for themselves along church lines, till now well nigh all the colored people are out of the white churches and in a Negro church with a Negro pastor. Most of them believe the white man should sell them groceries, doctor them and attend to their legal matters, but when it comes to preaching, none of the white man's religion for them. The white man's preaching doesn't suit the average Negro. We do not know why it is that Negroes prefer to do business with white people but are not willing to listen to their gospel, unless it be that this peculiarity is a relic of slavery and born of the teaching that Negroes receive from that institution of mistrusting and envying the prosperity of one another.

EXPENSIVE PRESENTS

THE giving of presents to denote affection was formerly a simple and harmless custom between lovers because the gifts were of no intrinsic value. A lock of hair woven into a true lover's knot;

a particular flower; a glove, a bunch of ribbons or a small handkerchief were each worn as the outward and visible signs of faithful love. Luxury, however, grew apace. Fondness for display, for smart dress and expensive jewelry gradually began to pass from the male to the female sex, and valuable presents are now the vogue. And the young men of our race, on a small salary, strive to imitate the wealthy white young men in giving presents to young women, presents for which they too frequently pay for on installment plan.

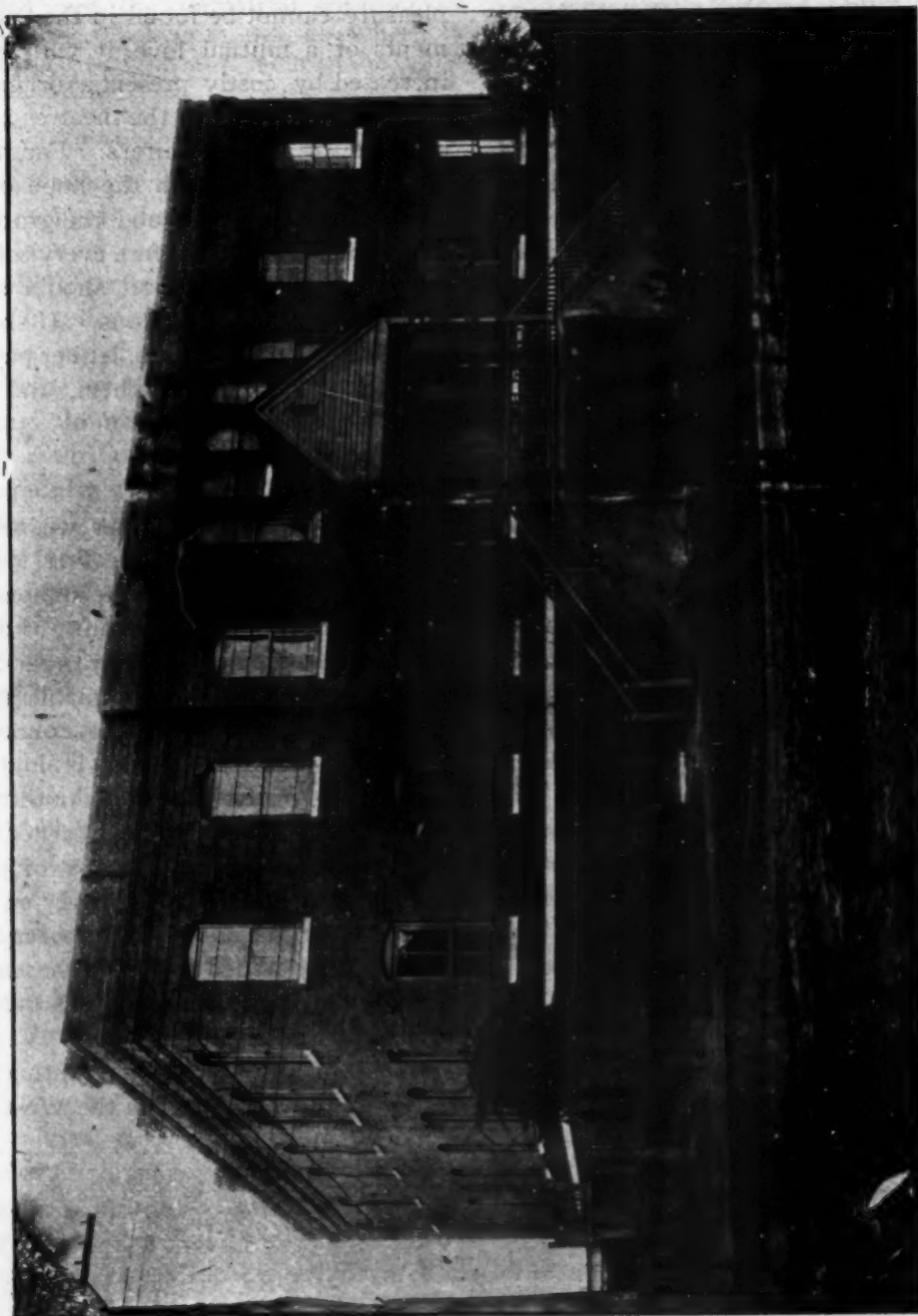
It is much to be deplored that, even in honest courtship, the women who hope to become wives encourage their lovers to make lavish presents, and to incur extravagant expenses, to secure their esteem. It would almost seem as if the ardour of a sweetheart's affection is measured by the amount he is prepared to spend, while he, afraid to appear mean, is frequently tempted to go far beyond what he can rightly afford. Thus the custom injuriously affects young men as well as young women, for the former, sometimes, supply by dishonest means the deficiencies of their purse. How many a young man has been ruined in his career by attempts to satisfy the avarice or vanity of some woman!

Sincere affection should encourage thrift, avoidance of useless expenditures,

and saving for wedded life. If sufficient pleasure cannot be found in the endearments of a mutual love, it will not be increased by costly presents, or excursions, nor by visits to the theatres at the expense of male admirers. For these are usually made with the hope of receiving some favor beyond the gratification of display. Therefore every colored young girl of self-respect should scorn to be under such obligations. If she requires any of these things, let her pay for them herself, or refuse them, and not place her honor in pawn.

IN the November number we told of our intention to incorporate THE MAGAZINE and issue bonds of the denomination of \$10 each to the amount of \$10,000. These bonds will draw 6 per cent. per annum and will be redeemable in ten years. If you desire to be connected with a business that gives employment to members of the race and can through strong support be a dividend earner, you should purchase one or more of these bonds. The bonds will be ready on and after January 1, 1908. Temporary receipts will be issued to all purchasers up to that date. Subscribe now—\$10 each. Write for information. Mr. W. M. Marshall of Chicago, Ill., is authorized to represent us throughout the West.





RESTORED BUILDING, ST. MARK'S SCHOOL, BIRMINGHAM, ALA.



A CLASS ROOM IN ST. MARK'S SCHOOL, BIRMINGHAM, ALABAMA

St. Mark's School, Birmingham, Alabama

BY SADIE E. BEACH DeVIGNE

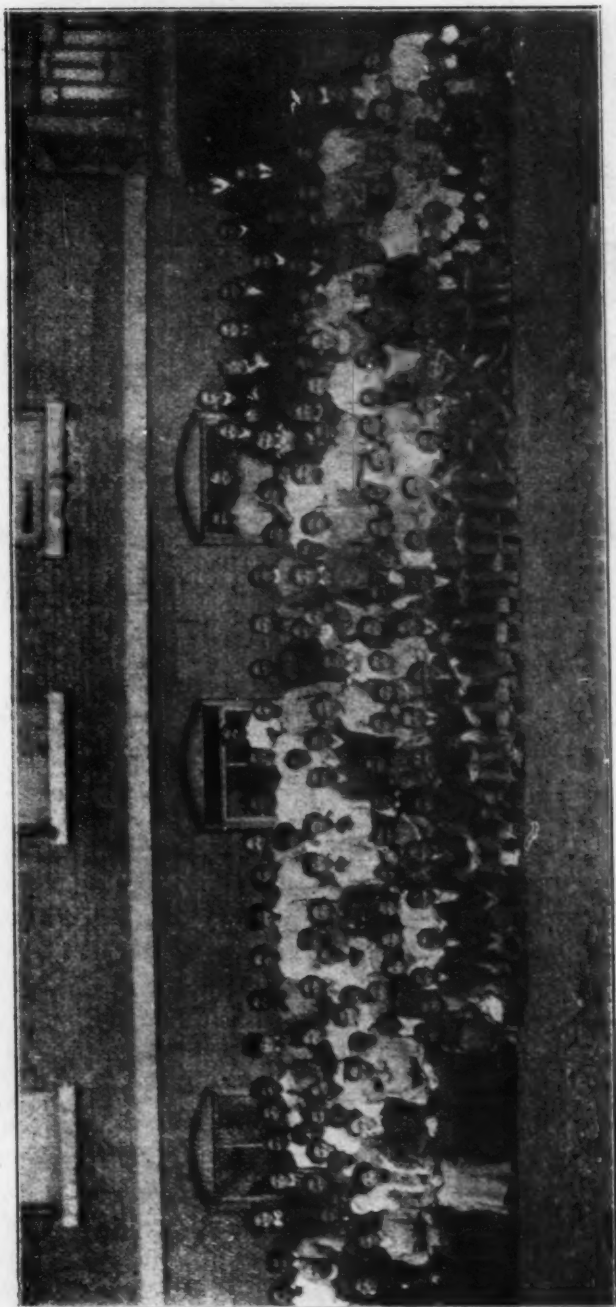


T. MARK'S Industrial and Academic School for Colored Girls was founded about sixteen years ago by the late lamented Bishop L. H. Wilmer of the diocese of Alabama, as a memorial to the black mammy of ante-bellum days. This gift was accepted in the spirit in which it was given and cherished as a rich heritage to be handed down to the posterity of the faithful mothers of by-gone days, who thus casted their bread upon the waters.

The school is almost centrally located;

and boarding students while enjoying the privacy of a Christian home may at the same time have the advantages of a cosmopolitan city.

Birmingham is the chief commercial and manufacturing city of the State and is especially noted for its coal and iron industries. It is the newest and most modern city of the New South and with its suburbs and near-by interurban towns support a population of 150,000 persons, of which at least 40 per cent. are colored. It claims for itself a mild and healthful climate, also an unusually fine supply of water; the city reservoir be-



GROUP OF TEACHERS AND PUPILS, ST. MARK'S SCHOOL, BIRMINGHAM, ALABAMA

sides being fitted with the most perfect system of filters procurable, is at first hand supplied with water from the purest and most limpid of mountain streams.

The Bishop's dream had an humble origin, beginning in a small building with a few pupils and one teacher; the effort, however, has been so blessed that to-day this school owns a half block of valuable city property, occupies a four story brick building, well furnished and equipped with modern facilities such as electric lights, electric bells, baths, lavatories, steam heat, etc., has an enrollment of over 300 pupils, a principal in charge and a corps of competent teachers.

Being a girls' boarding school, the object primarily is to fit girls to be useful and acceptable in the home; for that is woman's true place notwithstanding all else that may be said to the contrary. In the Industrial Department are taught cooking, laundering, sewing and general housekeeping. The Academic Department consists of Primary, Intermediate and High school courses; the High School course includes the reading of two or more books of Cæsar; this study is installed more for the training and discipline of the mind than for ordinary accomplishment.

The Music Department has a well graded course of insrumental music; also voice culture and glee club; this too is under the supervision of a thoroughly competent teacher.

St. Mark's has earned for itself a name throughout the South, and registers stu-



REV. C. W. BROOKS

Rector, St. Mark's Church and Principal of School

dents from as far west as Chicago; yet it is gratifying to know that the school appeals to so many good and worthy families of the mining districts. These parents are busy people and doubtless the education of their daughters would be sadly neglected had it not been for the forethought and noble stand of the good Bishop, who has a place prepared for them in their very midst. A word as to these daughters may be interesting; among them are found jewels rich and rare, girls who are bright, capable, intelligent and honest; needing only to have their aspirations and thoughts directed into proper channels. After a few years stay, they find themselves; as Kipling would say and go out into the world

well fitted to cope with the home or to pursue more cherished ideals, if they so desire.

The pupils pay tuition fees according to grades etc. The Board of Missions and the diocese furnish a small appropriation; but the main support is chiefly through the individual gifts of friends

interested in this magnificent work.

There is a very healthy sentiment in this section of the South, in favor of justice to all and one utterly opposed to mob or lynch law.

It would be almost impossible for a lynching to take place within the municipal precinct of Birmingham, Ala.

THE SIMPLE RULE

BY RALPH W. TYLER

I KNOW a little human weakness
That hesitates man's best intention,
And since days of Eden, long ago,
This weakness has caused much contention.

Covetiveness, cruel, cold and sordid,
Blind men to needs of next door neighbor—
'Tis a weakness blighting many lives,
Makes gold the end for which men labor.

I know a little rule for living,
And since it first to me was given,
When yet but a child of tender years,
This rule to keep have I ever striven.

Do ye unto others as thou wouldst
That all men do even unto you—
So runs this simple, blessed rule, best
For the guidance of our whole lives through.



Perils of The White Negro

BY FANNIE BARRIER WILLIAMS



THE term "White Negro" suggests one of the most interesting paradoxes of American life. The people to whom this term is applied are not Negroes according to the principles of ethnology, and are not white according to understanding and usage of that term in the United States. Although American in nativity; language, interests and appearance, the status of these people is shifting, anomalous and embarrassing to themselves and everybody else. Wherever their race identity is known, their right to live and act is challenged either by white or colored people. They seem to be a hopelessly disturbing social factor, because they may be either black or white by their own election or force of circumstances.

The only sanction for insisting upon the status of these people as Negroes is the uncompromising American antipathy to anything related to the Negro race. Comeliness, culture, genius, wealth, conquering forces when otherwise applied, count for nothing as against the merest, and often unsupported hint of the presence of Negro blood in an individual. This infinitesimal admixture of Negro blood passes on a terrible heritage of woe to the man or woman, who by every appearance of complexion and form, is entitled to be re-

garded as a white person. They belong to no race and yet they must suffer all the disabilities inhering in the race to which they are least related by ties of blood.

Every generation adds to the number of this anomalous race.

An audience composed of so-called colored people discloses an alarming variety of color and feature. To those who have studied conditions and appearances for the past thirty years, the Negro is not only bleaching out, but the number who are to all appearances absolutely white, and yet classed as Negroes is surely on the increase.

There seem to be but two courses open to these so-called "white Negroes", one is to remain where American prejudice forces them and heroically share the fate of their darker kindred, the other course is to establish themselves in communities, where their identity is not known, and quietly take their places in the ranks of the white people exclusively. Thousands of them, weary with the ceaseless struggle against American prejudice pursue this latter course and successfully "pass for white."

In the larger cities like New York, Philadelphia, Cincinnati, Chicago and St. Louis may be found large numbers of white Negroes, both men and women, who have won social and business prominence as white people. The secret of

their race variety though well guarded, remains through life a terrible "family skeleton," far more to be dreaded than a hidden crime. Although there are many such cases in the North, there are few exposures. It requires a more than ordinary provocation for colored people to betray members of their own race, and sometimes of their own kin, for they realize all too well the bitter thralldom and humiliations to which such exposures lead. Thus safe-guarded, it is not at all surprising that these "white Negroes" become employed as clerks, book-keepers etc. in many stores and offices of Chicago and elsewhere where their presence would not be tolerated a moment, if their identity were known.

For example, in a certain large printing establishment in Chicago, a woman had been steadily employed for several years, as compositor. Her work had proven so satisfactory that she had been promoted step by step until she gained the position of fore-woman of the department in which she worked. Unfortunately for her, one day a relative, showing colored blood, called to see her. Not willing to resort to any diplomacy which might be regarded as an insult by her relative, she received her on equal terms, that is openly and kindly. Many personal questions were afterward put to her by her associates, which finally led to the discovery that she had some colored blood in her veins, though absolutely invisible. She was immediately discharged, no other reason being assigned but this fatal discovery. Many similar cases might be cited.

In like manner social relationships are formed and intermarriages result because

of the often invisible drop of African blood. The complications and confusions growing out of the anomalous position of these people are often as amusing as a "Comedy of Errors" or as painful as a tragedy.

The actual experiences of many of these people in their efforts to live the double life into which they are forced, would furnish the most romantic kind of fiction. Parents and children, sisters and brothers of different complexions are often found openly living apart yet cherishing a secret and abiding love for each other, which may be exhibited only under cover and when free from the interfering forces of prejudice.

The colored boy or girl whose complexion carries them along the highway of opportunity, oftentimes must deny their loved ones in order to save themselves for success. Loss of position, loss of business and social relationships, however sacred, is the certain fate of every successful white man or woman, who is accidentally discovered to be a "white Negro."

In order to protect themselves and their client from this sort of deception, agents with houses, stores or business places to rent, in which the presence of a Negro, though white, would be worse than a pestilence, have established a rule to make the most searching inquiry into the antecedents of all applicants, lest this invisible color creep in.

Railroad conductors in the South are required to be experts in order to save the "Jim Crow" car law from being violated by Negroes whom nature has disguised as white people. An amusing incident of a conductor's mistaken zeal oc-

curred not long ago on a Texas railroad. A prominent professional colored man from a certain city in Texas boarded a train and took a seat in the "Jim Crow" car, where by their own legal classification he belonged. He was promptly told by the conductor that white people were not allowed to ride in the Negro car and that he must go into the white car. The passenger refused. He was finally threatened with arrest, and upon his continual refusal, the conductor carried out his threat and telegraphed to the police authorities of the very city, in which the law-breaking passenger lived, to have a warrant ready for his arrest. On reaching the city, the conductor confidently pointed out the recalcitrant white passenger to the officer. As soon as the officer laid eyes on the passenger he knew him to be a colored man, and of course the warrant was not served, the laugh being upon the conductor.

Other equally ridiculous mistakes are still being made, as in the recent case when a pronounced brunette belonging to a wealthy and prominent Southern family was forcibly ejected from the white coach and placed in the "Jim Crow" car, in spite of her protestations and apparent proofs. The case is still pending in the courts.

Mistakes of this kind are less frequent in the North, where the lines are not so rigidly drawn. Then, again, Southern

people are generally so keen scented that they can detect the African blood, however well disguised by straightness of hair or fairness of complexion.

But the dangers of mistaken identity are on the increase even in the North. It has become very important for the young man and woman about to be married to look well into the pedigree of the beloved one, lest they find themselves irrevocably joined to an African in disguise.

However, in spite of family and social complications, there is a growing tendency North and South for every colored man or woman who can, to "pass for white." They find that this is the only way to secure an equal opportunity or high way to success in the world of trade and business. They are scarcely to be blamed, since they are certainly not responsible for the anomalous position in which they find themselves.

Thus it is that right or wrong, the Negro is carried into the very heart life of the proud Anglo-Saxon, in spite of laws and hatreds of all kinds, which are not of his own making. In thousands of places, safeguarded by every possible social restriction, the Negro is present undetected and unsuspected. From this secret blending the chivalric South is as insecure as staid New England. The shadow of the departed crime of slavery still abides to haunt the generations of freedom.



EDUCATIONAL DEPARTMENT

CONDUCTED BY JOSEPHINE S. YATES, A.M.

Professor of English and History, Lincoln Institute. Honorary President
National Association of Colored Women

THE PERSONALITY OF THE TEACHER

BY GEORGIE KOONTZ



ONE of the most valuable assets which a teacher should possess is a forceful personality: a quality which Webster defines as "that which constitutes a person; the attributes taken collectively, that make up the character and nature of an individual, that which distinguishes a person, hence, varying in quantity and quality as we see with each individual;" and well, therefore, said Emerson:

But all sorts of things and weather
Must be taken together,
To make up a year
And a sphere.

The possessor of a strong, pleasing and helpful personality is indeed in possession of a valuable gift, one that will help him over many hard places in life and that will enable him to succeed in various vocations that may open to him.

In no profession or pursuit is such a personality as that to which we have referred, more necessary than it is to the teacher, for the reason that he must so largely deal with the hidden springs of action, with mental processes, etc., and therefore often works in the dark, as it

were; and must sometimes wait for years before he finds adequate results of his labor and influence. If the personality is weak, perhaps he has never been able to impress the child's character; has never entered his inner sanctuary, his "Holy of Holies."

Upon one occasion a visit was made to a school; special notice was taken of two of the rooms, in one the teacher moved noiselessly about passing books and slates, love and harmony pervaded the room; while in the other room the teacher walked heavily, the children following his example; disorder was rampant. Here in the same building were two teachers working under the same general rules, yet the personality exhibited by the two teachers was so different and the results both immediate and ultimate in such marked contrast.

Confidence in the teacher's ability is the basis and secret of obedience; if the child feels that the teacher possesses firmness tempered with justice; that he has a thorough knowledge of what he is teaching, from such confidence springs a desire to do right; a desire for the teacher's respect and approval. To gain this confidence the teacher must con-

scientiously love his pupils, especially those who most need his affection.

Pestalozzi, one of the greatest educators of his time, became a great teacher, not because of his great learning, but by reason of untiring and devoted love for his little son, whose education he supervised and followed with most tender solicitude.

The teacher's ability to control himself is an index of his personality,—of his power to control his pupils,—and is a most important factor in the school-room.

Habit is the secret of self-control, and habits are not formed by single acts, but by continued repetition of acts; and as man soon forms habits, is really but "a bundle" of them, he can, if he thus wills, acquire the habit of self-control. In fact the entire personality of an individual is largely a matter within his own hands.

The teacher who talks to secure obedience and order, is not always the one who has the best order, but he has formed a habit which if not checked will lessen the force and value of his personality in the school room, in the care of the young under any conditions, or, in the fulfillment of any work that he eventually may undertake.

Let pupils in school know what they are required to do, then it soon should happen that a glance from the teacher of strong personality is sufficient to maintain order; and this is an excellent test of the power to discipline. However, not only in matters of discipline but throughout all of the teaching the conduct, and management of the school

must run the silent influence of the teacher's inner life.

If this life does not exhibit true beauty, if forceful nobility of character is wanting, the real charm and power of high purpose is wanting. If the teacher would banish deception from his pupils' life, he must first banish it from his own, if he would have them possess honesty, strength and nobility, he daily must exhibit these sterling virtues.

It is not so much the method, as the personality behind the method that either makes or mars the pupils; and teachers, especially of small children, should surround themselves with the charm and atmosphere of springtide; for each little life is of immeasurable value no matter how unattractive the house of flesh in which it is incased, and in the school room should have opportunity to develop under the most favorable circumstances. "Man is his own star, and the soul that can render an honest and a perfect man, Commands all light, all influence, all fate."

DISCIPLINE IN MODERN EDUCATION

BY EDITH MILLEN

THE end and aim of all education is the development of character, says Parker.

Discipline is that wise adjustment of rules, plans and conditions that keeps up working toward the desired goal, willingly, happily, patiently and successfully without consciousness of undue fatigue. Obviously, discipline and education are so closely connected that it is almost impossible to have one without the aid of the other; by this we mean that education would be very limited without dis-

cipline, and that discipline would be quite impossible without education.

We know that attention cannot exist without discipline, that education cannot be obtained without attention, and when we have full control of these conditions, then we have reached our goal. To this end we must strive for high ideals, be able to construct plans for their attainment; and then make them true.

When a person can interest and busy himself upon some assigned task with no evidence of restraint, but simply because he loves this task, then such a person has reached the highest ideal of proper discipline.

Centuries ago the masters had very crude ideas of this subject and as a result sat switch in hand to quell the slightest sound or least movement of the body. But the true teacher of to-day, knows that it is necessary to move the body and the limbs in order to relieve them of the unnecessary or accumulated energy; and that this relief helps one to think better and more rapidly. Hence education to-day is on a higher and more sensible basis than it was in former centuries.

The home environment of a child has much to do with the discipline of his manhood; for, as events change men, so associations change children, and if a child is started wrong in life it is more than likely that he will fail to reach the desired end.

Largely on this account when a child has reached the proper age he is sent to school.

Among the many means of securing discipline in the school room and of great value to the general public, music plays a very important part, for it regulates

movement, introduces order and harmony, imparts a charm to life, and furnishes recreation.

Physicians recognize the curative properties of music in the restoration of the jangled nerves in insanity and in various other diseases. Each year widens the sphere in which music is used to alleviate pain; and always it illustrates the principle that the best means of discipline are those that interest the greatest number of feelings at the same time, and that are supported by the greatest number of ideas. It is not one but many emotions that are to be developed in the young by its aid; hence emulation a system of rewards, praise, a natural punishment, all, judiciously used, may serve as means of discipline.

The best of teachers, however, can accomplish nothing in these matters without the active and hearty co-operation of the parents.

The end and aim of discipline are not however, silence and good order in the class-room, assiduous and exact labor,—its purposes are higher than these, for it aims at training men and women for the manifold duties and realities of life, and in the school room and elsewhere, should be exercised always with a view to the development of that power of initiative in the individual, which gradually will render him independent of the yoke of external authority. Hence, discipline should be addressed not to the element of fear, but to the will and to the personal activity of the individual; and by exercise of these principles the pupil passes, stage by stage, from discipline enforced by others, to that of his own reason; thus he creates his moral per-

sonality, by calling it into action; and, moral personality is the desired end and aim of discipline.

THE HOME-MAKING ARTS

EUNICE P. FREEMAN

ART may be defined as the application of knowledge or science to effect a desired purpose, and the home-making arts are therefore those which are especially effective in the development of the home.

All historians agree that the basis of progress is the home; hence those arts which promote the health, beauty, happiness, and comfort of the household deserve and should be given due consideration by those in charge of the home.

One of the first essentials in the art of home-making is the cultivation of congenial dispositions and noble qualities among its members. Truthfulness, dignity, sincerity and kindness are among the homely virtues and these qualities should be part of the nature of every home-maker; while, at the same time, sympathy, interest, and regard for the right of others, diligently should be fostered.

The duty of home-making devolves almost wholly upon woman, for it is she who most efficiently develops household life toward its perfection. No sweeter, stronger influence can be exerted than that which she should wield; and there is more of truth than poetry in the statement that, "The hand that rocks the cradle is the hand that rules the world." Woman's influence reaches out as daughter, sister, friend, sweetheart, wife and mother—in ever winding circles, onward and onward until it reaches the throne of God.

In the home woman reigns supreme, and in order that this reign may be successful, the other members of the household must unite with her in keeping the home orderly and clean, for "Order is Heaven's first law," and "Cleanliness is next to Godliness." Through the exercise of this former law, man has made progress, and through the exercise of the latter, he continues to make progress.

The designing and equipment of the modern home is one of the marked expressions of the skill, ingenuity, and artistic development of the new century and of the progress of civilization as a whole. The artistic home-maker even if she does not design the architecture of the home, at least, should be able to select and arrange its furnishings on the æsthetic principles of "beauty with utility;" in so doing she uses simplicity and gives careful attention to all the details of material and color.

And since it is desirable to have beautiful and health-giving homes, though not necessarily expensive ones, a trained intelligence should be brought to bear upon the outer as well as the inner equipment of the home; upon garden and lawn; upon back, as well as front yard; giving to each an equal amount of thought and care. The garden and lawn have their share in the refinement of mind and eye; habits and dispositions are disclosed, and may be formed, by these plots of floral fragrance and beauty.

Another art so necessary in home-making is the fine and useful art of sewing. Its uses are so numerous, the demand for it so imperative, and its value so material, to human welfare, that every woman should be equipped with knowl-

edge of sewing, from darning of stockings, and the sewing on of buttons, to the making of elaborate costumes, if necessary.

Then, there is music which also plays its part in lightening the burdens of life, bring joy and gladness out of sorrow, and banishing strife and envy. Many a happy hour may be spent about the piano and family organ, or, over the violin and other instruments, that will help to keep the father, son and brother within the happy home, which otherwise might be spent in some questionable place, or over some vicious amusement.

The ability to produce music on any of these instruments is indeed a desirable art, but there is one instrument which every home maker ought to be able to play upon, even if she must deny herself the luxury of all others, and that is the "dish pan." We use the word "dish pan" in a generic sense, making it stand for the entire list of housewifely duties and accomplishments, which the home maker, even if her wealth make it unnecessary that she perform herself, must be able to direct.

The home is a gymnasium; the broom, bedsteads, duster, dishes, etc., the apparatus by means of which the woman can make herself strong, erect, active and graceful.

When household work shall be regarded as a business for which there must be adequate training, and not as a daily routine of drudgery, then each apparently trivial act becomes full of interest and is done easily, quickly, and in truth artistically. And then we shall have attained something of the fine art

of living through the exercise of the home making arts.

TECHNICAL EDUCATION AND THE UNEMPLOYED

BY VICTOR COLLINS

ACCORDING to the statistics of labor, in every part of this country there is at the present time a loud demand for skilled laborers; and in all lines of work there are fewer journeymen in proportion to the needs and opportunities of modern life than ever before in the history of the Republic.

Reasons for these conditions are not so easy to find, although it is evident that the disuse of the old apprentice system by which many boys once skillfully were trained; and the additional fact that labor unions do not encourage or permit as many beginners as a foresighted policy seems to suggest, and that by putting a premium on mediocrity they hold the best to the level of the average, furnish us with a few plausible reasons. Yet they do not fully answer the question, Why such a dearth of skilled labor?

And perhaps the strongest reason of all is a purely social one; that is, it belongs to the realm of the sociologist, for in spite of good wages and opportunity for fortune and great usefulness that a mechanical career opens to the capable, there has grown up a feeling since the rush to the city has taken place, entirely foreign to the traditions and institutions of a Republic; that there is a social disadvantage in mechanical work; and such a feeling persisted in becomes a fact. To illustrate, the poor lawyer, clerk, salesman,—the tradesman of almost any sort—feels himself vastly supe-

rior in dignity and in standing to the man who works with soiled hands.

Entirely opposed to the simplicity of Washington, Jefferson, Adams and Monroe, is this un-American idea that has taken strong hold of the last generation or so of the citizens of this Republic.

Careful study of Upton Sinclair's book, "The Jungle," and other works of similar nature, reveal many interesting facts and situations relative to the life of the skilled and unskilled laborers of large corporations, and indicates that the honest, but ignorant and unskilled workmen who flock to the American shores, with perhaps but the one word of English upon their tongues, "Chicago," are totally unprepared to take up the feverish and frenzied life of the United States; are apt victims, to be soon drawn into a whirlpool of complications, of which the merciless conflict between capital and labor forms the substratum; from which, unable to extricate themselves, they are oftentimes and soon enlisted in the great army of the unemployed, to become the tramps, the vagabonds, the human drift wood, that with the changing seasons of the year turn up in the slums of the Northern cities, the wheat fields of the prairies, the everglades of Florida and the sunny slopes of California.

Says Prof. Woodward of Washington University, St. Louis, Missouri: "Among the fruits of manual training may be mentioned better choice of occupation, the elevation of many of the occupations from the realm of brute, unintelligent labor to one requiring and rewarding cultivation and skill—a body of well

trained, well educated American mechanics."

"No liberally trained workman can be a slave to a method, or depend upon a particular article or kind of labor. It is only the uneducated, unintelligent workman who suffers from the invention of a new tool."

Many plans have been put forth to solve the problems of labor and capital, as profit sharing, trade unions, etc., all valuable aids in their way; but undoubtedly trade schools, manual training and industrial schools, as Professor Woodward so ably has demonstrated, are, and will continue to be, the chief factors in the reduction of the standing army of the unemployed.

THE VALUE OF DOMESTIC SCIENCE

BY MELISSA FUELL

FRANCIS WILLARD on one occasion said: "The mission of the ideal woman is to make the whole world home like." And all will admit that there is no other word in the language so expressive, so full of tender memory, so all pervading as the word "Home." Home! It is written on the blue scroll above us, on the earth beneath, on the surrounding waters.

From the earliest dawn of civilization to the present age, woman has undertaken the management of the household, but the reduction of this management to a science has been left to the progressive development of the nineteenth and twentieth centuries. Industrial education, in its practical application to the affairs of daily life, has opened the eyes of the people, in general, to the necessity of scientific processes in housekeeping and in home making, and now no

The Agricultural and Normal University of Langston, Oklahoma

BY J. L. LOVE



THIS is the seat of learning for Afro-Americans of Oklahoma and Indian Territory, a fact interesting enough in itself, yet about which at the present time more importance attaches than the mere statement of the fact would imply. The Agricultural and Normal University for the education of young men and women of the race is located here, the history of the establishment of which, the success which it has attained in so short a period of time, and the great possibilities linked with its future development render it one of the most interesting educational achievements of the past decade. It is at once a monument of the heroism and sacrifice of the band of Afro-American settlers who a few years ago, as time is measured, cast their lot on the prairie where nature indeed was hospitable but where the conveniences and advantages of civilization were totally lacking, and of the splendid genius for accomplishing things, the remarkable faith in the American spirit of fair play and the wonderful foresight of the man who out of a people's yearning for better and higher things has wrought a success which quite surpasses anything of its kind in the new Southwest. In the tenth year of its establishment the Colored Agricultural



PROFESSOR INMAN E. PAGE
President of the University

and Normal University is easily the most notable institution for the education of Negro men and women west of the Mississippi River.

The foundation and settlement of Langston, an account of which was recently given in the New York Age, was hardly assured before the pioneers began to plan the establishment here of an educational institution. The impulse which prompted the endeavor was akin to that which made the settlement of New Eng-

curriculum for girls and women is considered complete that does not furnish instruction in some line of this important subject known as Domestic Science.

Domestic Science teaches the home maker that the basis upon which all homes should be built is that of good living, and that no matter how adverse the circumstances, this can be done, if the home maker has the proper skill and is willing carefully to plan her duties from the beginning, *i. e.*, from the cellar, from the kitchen, or, from the most remote detail of the household. Find a wholesome, cheerful kitchen, and an excellent cook, and one finds a happy, healthy, intelligent family. Meredith very pointedly said :

He may live without books, what is knowledge but grieving,

He may live without hope, what is hope but deceiving,

He may live without love, what is passion but pining,

But where is the man who can live without dining?

Knowledge of the selection and preparation of food is one of the greatest responsibilities of a woman's life, and one that may, and that should be, reduced to a fine art. Whether a woman employs servants or does the work herself, if it is to be well and economically done, she must exercise thought and give proper attention to the work to be performed. It is often thought that cook books can furnish the knowledge for cooking foods ; and that patterns are made for cutting out materials for sewing ; yet it is a well known fact that generally cook books deal more largely with desserts and fancy dishes than with

the plainer varieties of food, which from a standpoint of health should form the basis of each meal.

There are comparatively very few so-called home makers who actually know how to prepare a piece of meat—how to bake or roast a portion of meat without bringing it out of the oven as dry and tasteless as a chunk of rubber. The same may be said of sewing. Every one that can stitch cannot sew ; neither can we say that every one who can cut from a pattern understands the art of dress-making. Sewing requires patience, neatness, a good knowledge of arithmetical and geometrical measurements.

Wisely, it has been said, " Whatever you would have appear in a nation's life you must put in its schools. The future of the human race depends more upon the perpetuity of Domestic Science than a casual thought indicates, and the introduction of this department of industry into our schools, even in a limited form, marks an era of progress. Already our girls in attendance are prepared to become better home makers, better housekeepers, and to contribute their share toward lessening crime. These girls are better prepared to earn an honest living than were the girls of a former generation. And as from time to time school boards know of the many anxious minds that are eager to grasp a thorough knowledge of cooking, sewing, laundering, nurse training, of home-making and housekeeping, we feel assured that they will make this knowledge possible by granting the necessary appropriations for buildings, teachers, equipments, etc.

by opposition and interference ; for even the average citizen is likely to have some very obstinate notions as to how public institutions should be managed and the divinely called for such work are always numerous. But fortunately, in many of the older and wiser communities, State schools are gradually becoming exempt from the interferences of politics and the evils of patronage and to a corresponding extent are rendering larger and better educational services.

Prior to his coming to the work of building up a creditable school for the people of Oklahoma, Professor Page had been for eighteen years President of Lincoln Institute at Jefferson City, Mo., the only institution established by that State for the education of colored men and women. During his administration that institution developed rapidly and became recognized as one of the best State schools for colored youth in the country. Quite a number of the leading and progressive men and women of Missouri and of the Nation owe their start in life to the helpfulness and inspiration of Professor Page. Hon. W. T. Vernon, Register of the Treasury, regards it as one of the greatest privileges of his life that he sat at the feet of Inman Page while he was pursuing his education at Lincoln Institute. Graduating from Brown University in 1877, Professor Page cast his fortunes with the people of the Southwest, and this he did in spite of the promising career opened to him in the East at that time. As a student in Howard University he had been able to form opinion as to the precarious tenure of governmental service, and when, therefore, on the eve of entering upon his four years course of

study at Brown University he received an appointment in the Post Office Department at a salary of \$1200 a year, he wisely decided not to take it but to try the college course with his capital of \$12. Since graduating from Brown every year but three has been spent at the head of a State school, a service and a distinction which make him not only one of the most widely known, but also one of the ablest and most serviceable Afro-Americans of the Southwest. Universally esteemed and honored by the great body of his own people and respected for his worth and great ability by State officials regardless of party affiliations, he has wrought mightily since he came to Oklahoma in 1898, his labors resulting to the phenomenal growth of the institution which is the pride and glory of the Negroes of this State.

The forty acres of land which formed the nucleus of this establishment in 1897 have increased to a quarter section of valuable farm-land every acre of which is in use or under scientific cultivation, thus constituting as practical a case of experimental farming as can be found at any similar institution. From a one-room school house in which, with one assistant, Professor Page began the work of advanced education in Oklahoma, the institution has grown to a large and magnificent plant, requiring the services of sixteen instructors, even now an inadequate corps, and comprising a half dozen or more commodious and finely equipped buildings, the last erected being a very modern dormitory for young women which cost \$14,000. The main building in which the academic work of the school is carried on is a fine structure of native

land memorable in the annals of the higher life in the United States. There were here in a greater degree of necessity the same underlying motives and, in view of all the circumstances, the undertaking was perhaps a whit more daring. The earnest and determined men and women, having secured the section of land which was to be the future home, and living mostly in dug-outs, set out to acquire land for a school site. By co-operation they were able to purchase a tract of forty acres for building and agricultural purposes and with this assurance of their earnestness they petitioned the aid of the territorial government. American legislative bodies are ultimately reasonably generous and magnanimous in educational matters, whatever their short-comings otherwise, but they are wont to never seem hasty and to furnish plenty of discouragements to those eager for favorable action, and the Legislature of Oklahoma proved itself to be no exception. Then there were other obstacles from other sources. But the courage and zeal of the people waxed and were finally rewarded in 1897, when by act of the territorial legislature a school for normal, collegiate and industrial training of colored youth was established. The same legislature appropriated the sum of \$5,000 for the equipment and maintenance of the new school. But Harvard and Tuskegee had not more auspicious beginnings and the people of this agricultural vicinity had the grace and good sense to be elated over this initial manifestation of the Legislature's good will. With their charter, their forty acres and the bounty of the legislature they proceeded to make arrange-

ments for putting their school in operation.

At this juncture they were confronted by the same problem which arises at the beginning of every important enterprise. Money, land and high enthusiasm are important factors in launching and carrying out ventures, but over-shadowing these is the problem of selecting the man or the men to whose ability, worth and wisdom the enterprise must be entrusted, and in nothing does the man count for more than in the proper organization, management and development of an educational plant. At this crisis it happened that Prof. Inman E. Page was available and was chosen for this important work. A more happy circumstance could not have attended the inauguration of this school.

Professor Page has occupied a notable place in the educational work in the United States. He came to Oklahoma a veteran in the management of state institutions,—a distinction of more than ordinary importance. In the whole field of educational endeavor in the United States the management and direction of State schools and universities have been attended by the greatest difficulties and have entailed the most arduous work. Besides being an educator of rare efficiency and of high ideals, the man who successfully measures up to the requirements of such a work must possess additional equipment and qualities of an extraordinary character. He must cope with forces and powers which the average school men never encounter. He is constantly beset with obstacles without and within and while seeking to avoid, he must also possess the gift of thriving

red sandstone which cost \$17,000 though the school has already outgrown it. The mechanical building in which the trades are taught is an up-to-date structure suitable in every detail to the practical purposes for which it is designed. There is in addition a large and substantially constructed dormitory for the young men, the residence of the president, a substantial and outgrown dormitory for the girls and a modern laundry building. Not the least important and certainly very much prized is the large and fine barn which is one of the best to be found in this agricultural State. It cost something over \$3,000 and is a promise of what the institution intends to do in the direction of agricultural training. Even now this branch of the work is well developed and its influence reaches throughout the two territories as the majority of the students are from the farms and all are required to pursue a course in agriculture.

The University is fulfilling the three-fold function of collegiate, normal, preparatory and industrial training with each department thoroughly organized and equipped and performing excellent work. Especially is it demonstrating in a very successful manner that all education is good, helpful and proper for man and leaving caviling and bigotry to those who delight in and probably profit by such, it aims to realize the best in modern education. Speaking of its aim and success during the first ten years of its history, President Page recently stated the following when asked about the success and prospects of the work:

"Our aim is very well expressed in

the Act of the Legislature of 1897 which established the University, that is, 'the instruction of both male and female colored persons in the art of teaching and in the various branches which pertain to a common school education; in such higher education as may be deemed advisable by its Board of Regents, and in the fundamental laws of the United States: in the rights and duties of citizens, and in the agricultural, mechanical and industrial arts.' The Institution has been in operation since the Fall of 1898, and has graduated four classes from the Normal Department, all the members of which have made records which are creditable to the University. Mr. J. I. Hazlewood of the Class of 1901 has been for a number of years Postmaster of Langston and also a very successful merchant. Miss Ellen Strong, his classmate, has served successfully as principal of the schools at Stillwater and Pawnee, Okla. Mr. Necola Caesar and Miss Iva Elliott of the Class of 1903, Misses Bertha Harding, Sarah Whitley and Maud Longdon of the Class of 1904, have taught with credit to themselves as well as to the University in Oklahoma and Indian Territory. Miss Longdon has held a position for several years as assistant in the University and has done such satisfactory work as to win substantial recognition from the Board of Regents. Miss Maud Jones and Miss Corene Cabell of the Class of 1906 have been successful teachers while Mr. Alexander Morris of the same class is identified with the work of the University, rendering very satisfactory service as secretary to the President."

The West Indian and American Negro: A Contrast

BY W. P. LIVINGSTONE

(From The North American Review)



AMERICANS who visit the West Indies for the first time invariably express surprise at the character of the relations they observe to exist between the whites and the Negroes in the British islands. There does not appear to be much antipathy or friction between the two communities, their daily association is marked by friendliness and good humor, while race reprisal and mob law seem to be absolutely unknown. Is it possible, they ask, that a satisfactory solution of the problem which has become so acute and menacing in their own country has been arrived at in these colonies? Why, they say, should the conditions vary to such an extent in regions so closely contiguous and among races of precisely similar character?

Before attempting to answer these questions, it is necessary to emphasize the fact that the Negro race is at present in the elementary stage of human evolution, and as impressionable as a child to external influences. The black man always becomes what he is made by his environment and the higher forces that press upon him. To realize the truth of this one has only to notice the variations in type which prevail throughout the

West Indies. In the British islands the colored inhabitant has gradually become British in thought and habit; in Hayti he is a black Frenchman; in Cuba he has been moulded into a Spaniard. On the cosmopolitan Isthmus of Panama, one can often tell at a glance whence a Negro worker has come, and on this being determined his mental and social qualities can be estimated with a fair degree of accuracy. In what way, then, do the conditions which govern him in the United States vary from those which have brought about the results we see in the West Indies?

One of the chief, though not the most potent, of the factors in the situation is the racial nomenclature adopted. In the British West Indies, the dark-skinned population is graded into two distinct classes, the "colored" section of mixed parentage and the Negroes of pure blood, the former being considered as on a higher racial plane than the latter. The same rule applies in Haiti and Spanish-American countries possessing similar race elements. Such a system naturally tends towards the separation of the two types, the creation of color-caste and the development of mutual jealousy and distrust. Whatever one may think of these results, they have the effect of weaken-

ing the power of combination among the members of the darker race, and of strengthening the solidarity and supremacy of the whites.

In America, on the other hand, there is no such differentiation. All who are connected by blood with the African race are designated "Negroes," the term being applied even to persons who are, to all appearance, white in skin, and who are practically white in thought and temperament. Between these and the whites lies an impassable gulf: they are absolutely debarred from all friendly association with the people to whom they feel they have the greatest affinity. They and their children, though whiter still, are forced to take their place every where in black America as individuals belonging to an inferior and degraded race. Although resenting a classification which they consider illogical and unnatural, they have never been given any choice in the matter, and they have, at last, come to acquiesce in the arrangement. What is the result? It is leading to the unification of all Afro-Americans as no personal inclination or mutual persuasion could have done. The "colored" class, which contains the most intelligent and ambitious men of the race, has deliberately thrown in its lot with the black, and set itself to the task of educating and training them for the great struggle which, they believe, is to come. The system in the West Indies, more tolerant, is less dangerous to social and racial integrity.

It is not to be supposed, however, that racial feeling is absent in the West Indies. One does not mean race hatred, but that natural antipathy which regu-

lates the relations of all widely separated people, the sentinel which keeps watch and ward over the purity of highly developed races. This principle governs the attitude of all classes. It is recognized that the white and the black are essentially different in nature: that each has his own life to live and his own destiny to work out, independently, though not apart from one another, in the same way as master and servant, cultured and illiterate, mingle in an ordinary white community. The whites regard the Negro as a primitive being, incapable as yet of standing alone, and adopt the attitude of trainers and teachers; the Negroes are conscious of their inferiority and willingly fall into the position of learners.

Hence the lack of visible antagonism in their daily contact. They use the same railroad and street-cars and the same churches and schools, and "colored" men occupy most of the subordinate, and some of the higher, positions in public service. The constables who maintain order throughout the community are all black or colored. Despite this close and constant contact at all points in the civil life, it is seldom that one hears of any conflict due entirely to the clash of racial prejudices. Yet keen observers are always able to detect a certain reserve behind the easy attitude assumed—a certain line of demarcation drawn instinctively by the self-consciousness of each race. Intimate relations do not, as a rule, exist. Intermarriage is of comparatively infrequent occurrence; it is chiefly confined to the fairer members of the "colored" class and rarely takes place between pure black and pure white.

Holding unassailed the position of racial superiors and masters in their own house, the British carry out the policy of training up the Negroes for whatever position in the future they may be able to take by granting them a certain measure of political independence. Here, also, tolerance has proved the truest wisdom. The qualifications for the franchise are low enough to embrace all self-respecting and industrious citizens; but, as a matter of fact, very few take advantage of the benefit of going to the polls, though voting is absolutely unfettered and there is no intimidation. White men or lightly colored men are, as a rule, returned to the elective assemblies. In a very few cases Negroes have been elected, but this has been due either to the fact that the white candidate has not commended himself to the general electorate or to the absence of such a candidate. So little interest is manifested in the elections that, in a recent case, a constituency remained unrepresented for some years because no one, Negro or white, could be induced to come forward. Wherever a popular white man can be found, the Negroes prefer him to one of their own race. So far, therefore, no harm has come from the concession of the vote. Having obtained it, they do not use it and are satisfied with the altruistic spirit and work of the governing race. The truth is that the Negroes distrust their own power of collective action and prefer autocratic rule, so long as it is just and leaves them their freedom. The governments of Negro republics, or republics with a large African element in the population, are usually dictatorships. Very much the same feeling prevails

among the Negroes in the United States, their experiences having taught them the value of a centralized government, a beneficent despotism. When they plumped for President Roosevelt, it was the man, not the Republican party, for whom they voted. How, then, are the actual conditions so different from those in the West Indies? We have seen that the Negro is there regarded as a ward, an inferior type, but capable of development, who has to be trained up for responsible citizenship. But in the United States he is legally equal, in all respects, to the white man. The Constitution has obliterated the color line, has placed the Negro on a level with the higher race and has guaranteed him the enjoyment of the same privileges. It is an extraordinary policy, in line neither with natural law nor with the dictates of experience and common sense; and it is not surprising that the whites who live alongside of the Negroes resolutely decline to accept the situation. On the other hand, one cannot blame the Negroes, who are, it must be remembered, supported by a considerable body of white opinion in the North. They are simply claiming their constitutional rights; and, so long as these remain to them, they will continue to press for recognition and equal treatment. All who have the slenderest acquaintance with the philosophy of the Negro question know, however, the inevitable result of such a situation. It means just what one sees in black America, the steady growth of passionate prejudice and hostility, culminating at frequent intervals in explosions of lawlessness that startle and shock the world. In the

North, side by side with a general altruistic sentiment, there is a quiet but growing movement adverse to the social and economic advancement of the Negro; in the Middle States, there is a stricter social ostracism and an active and open opposition to his political ascendancy, and in the South, along with uncompromising hostility to his social and political progress, there is a strong disposition to restrict his industrial development and to relegate him permanently to the position of a servile worker. This is a penalty he is paying for a privilege he possesses only in name. It would be perfectly just to say that the colored people of America are being sacrificed on the altar of the Constitution.

The next point of difference arises out of the conditions just mentioned. In the West Indies, with the status of the two peoples clearly defined, with political and economic freedom, with absolute justice administered in the courts, there is a complete absence of racial crime. The law is sure and inflexible, and punishment automatically follows the offence be the delinquent white or black. It is not fear of consequences, however, which restrains the whites from resorting to violence, so much as the loss of self respect it would involve. One does not wreak vengeance on a child. The sense of race superiority, of wardship, has the effect of making the whites rise above petty ebullitions of jealousy and hostility where the blacks are concerned. And, on the other hand, the innate respect for the whites, which nothing has so far tended to diminish, makes the Negroes peculiarly pacific. Throughout the West Indies, there is no haunting

dread of the Negro, no necessity to go about armed or to safeguard the sanctity of one's home. The idea of protection against possible outrage never enters the mind of the white residents. One has to think of the circumstances in which they live to appreciate what this means. There are hundreds of white homes scattered throughout the interior districts where the women of the household are constantly being left to themselves for days, and even for weeks, surrounded only by a black community. But no one imagines that these women are in danger from the Negroes. A white woman, in fact, can go anywhere alone and will receive nothing but humble deference and courtesy from every black man she meets. It is the occasional low-class white, stranded in the country, whom she has reason to fear.

What the conditions are in the United States are only too well known. The entire South is darkened by the shadow of mutual suspicion and outrage. No white woman cares to walk abroad without escort: every house has its stock of weapons and most persons carry a revolver for self-protection. Mob law, with its accompaniments of strange barbarity, is of common occurrence. Social freedom is paralyzed, and in some districts the situation amounts to a reign of terror. All this is due to the false position in which the Negroes have been placed, and which has compelled the whites to adopt, often against their will, an attitude of antagonism tempered by neglect. The blacks do not always get justice,—and there is nothing which they resent so keenly as the deprivation of this right. Their mistreatment, in one form or another, has

succeeded in alienating them from the white race; they have lost all their reverence for it; and there is no check upon the development of the baser elements in their nature.

The object here is not to suggest remedies, but to make a comparison from which the reader may draw his own conclusions. It is necessary, however, to point out that the position of the white in America is more difficult in some respects than that of the white in the West Indies. That there is less hostility to the blacks in the latter sphere is not to be attributed altogether to the higher ethical principles dominating the actions of the British. Much is due to geographical conditions. The West Indian Negroes are far distant from the main body of British whites, and neither comes into direct contact and competition with the other. Compared with the great masses of colored inhabitants, the white residents in the islands are a mere handful. The former do not claim equality, and

they accept whatever social honor the whites voluntarily grant them. Fundamental race antipathy exists there as elsewhere, but it is not accompanied by friction, because the political and social contact is not sufficiently close and the climate prevents anything like economic competition. But, if the proportions of the population were equalized and the climate more adapted for white men, as in the United States, we should find a different state of things. Despite altruistic considerations, the whites would probably be much less tolerant of the Negro and more averse to his social advancement. The development of the British Empire has already furnished minor illustrations of what happens in such circumstances; and the situation now being produced in South Africa is likely to demonstrate, on a larger scale and in a more startling way, the tragic character of race contact and conflict even under more favorable conditions than those which prevail in the United States.

The West Indian and American Negro: A Contrast---A Reply

BY A. G. L.

[The writer of this article is not a British West Indian, but a native of the Danish West Indies.]



THE Negro, in the various phases of his life,—his progress, his failings, his alleged special and abnormal proclivity to the "usual crime," his much preached but never proved inferiority to the Caucasian race, etc., continues to be a fruitful topic for magazine writers.

Mr. Ray Stannard Baker has recently concluded in the "American Magazine" his series of articles on the Negro of the South. Mr. Baker has written from knowledge sought and gained on the spot—and to his credit, be it said, without bias. Every Negro, who has any pride in himself, should read those articles—he will learn much valuable infor-

mation with which to defend himself against his traducers. The Negro has got the best of those articles, notwithstanding his faults and foibles were liberally shown up. The African race has nothing to fear from the severest investigation of its history, past or present—the great trouble is the race knows too little of itself.

But it is not with Mr. Baker's articles that I am so much concerned at this time: there are others, whose writings proclaim them nothing but mountebanks and impart to the readers no new knowledge, no new thought for digestion; their scribblings being a rehash of mis-statements that should by this time be discarded by any one who would like to be taken seriously or considered respectfully.

My profound contempt for such as Senator Tillman or Gov. Vardaman and utter disregard for anything they may say of the race, leads me to dismiss their writings and rantings without any comment.

And so I come to the article which has particularly prompted these lines. "The American and West Indian Negro: a Contrast" is the seductive title of an article in the July 19 "North American Review" by a Mr. W. P. Livingstone.

Like all other scribblers on the so-called Negro problem, Mr. Livingstone writes from the assumed position of superiority. He starts off by emphasizing that the Negro is in the elementary stage of human evolution, and makes this grotesque statement: "The black man always becomes what he is made by his environment and the higher forces

that press upon him." Well, well, I had always thought that all races become what they are by environment, etc.; but it seems that such development is peculiar only to the African race! And yet we find these same people denouncing us for our alleged immorality, etc., which certainly must be the result of the so-called higher forces and more specious forms of crime that press upon and surround us.

Writing from his arrogant position of superiority, 'twas an easy step for Mr. Livingstone to pass from the above statement to the following: "The whites regard the Negro as a primitive being, incapable as yet of standing alone, and adopt the attitude of teachers and trainers: The Negroes are conscious of their inferiority and willingly fall into the position of learners." By inferiority, I understand the gentleman to mean (and I think that's what he means) an inherent incapability of the African race to ever equal the now dominant Caucasian type. So I ask, is it really a consciousness of inferiority on the part of the West Indian Negroes that causes them to be so submissive, or is it not rather a non-consciousness of their own power? I am inclined to think it is the latter.

The effrontery of the writer gives place to ignorance when further on he says:

"The governments of Negro republics, or republics with a large African element in the population, are usually dictatorships." Is that so? Only Negro republics, or republics with a large African population are dictatorships? Let's see. What is Russia's government? Or the Turkish government? Anything

more despotic or absolute? Even the German government is much of an absolute government. It is evident the gentleman had in mind the republics of Hayti and South America; but all of these republics have a constitutional government, and we find them among the foremost advocates of reason in settling disputes rather than war. Still if the gentleman wants to make much of their occasional internal strifes, which sometimes put a dictator in power, I would remind him that the history of his own boasted ancestors is no cleaner, and there was never a greater dictator than Cromwell. And if such is the history of a supposedly civilized people, by what mode of reasoning does he want a people classed as primitive to establish a utopian government?

Nor is it true at all that the West Indian Negroes distrust their own power of collective action and prefer autocratic rule. The truth is that nowhere in the West Indies, except Hayti and Santo Domingo, have the Negroes had a chance at their own power of collective action, and all their failings notwithstanding, I doubt if they would willingly yield their independence to the most beneficent of autocratic governments in existence.

Most of the British West Indian Islands are Crown colonies, and the legislatures of all are pretty evenly balanced with "official" and "non-official" members, so that the power is easily kept in the hands of the rulers.

And now I may venture my opinion as to the reason the mulattoes of the West Indies seem to be of a higher type and to predominate over the pure African. That it is from any superiority on

the part of the former I positively deny. The pure African, in the majority, from stress of poverty and lack of education, has to become a slave to domestic work or on the plantations, and thus has neither the time nor the means for self-culture. Some of them live all their lives and die on the plantations on which they are born. The mulattoes, on the contrary, often the children of white men in high official and social positions, are generally the children of well-to-do parents, who often send them to Europe for their education. With education, culture, and wealth behind them, is it therefore, anything to be surprised at that you find them predominating in the legislatures, social affairs, etc.? I see nothing to wonder at.

And yet there are always two sides to everything, and the other side is not so gloomy for the Negro. If we do not find him in the legislatures intriguing or selling his manhood for some sort of recognition, we do find him as the beloved school-master, or the trusted doctor, or the reliable workman of the islands. So there you are, Mr. Livingstone.

But, 'tis amusing at times the way some men can twist things to suit their purposes. Why should the gentleman use such a poor illustration in support of his theories as to say that it was for Mr. Roosevelt the man, not Roosevelt the representative of a party whom the Negro of America plumped last election? It is almost unfair to them, as so far the Negroes have always stood by the Republican party—no matter who was its standard bearer. If there was any case of hero-voting then the whole country—except the "Solid South," of course—

was guilty. But this is irrelevant.

However these things may be, the Negroes of the West Indies are, indeed, "peculiarly pacific," as the many uprisings in which they have engaged to enforce their rights and resent wrong will prove.

Quoting the writer again, "* * * the British carry out the policy of training up the Negroes for whatever position in the future they may be able to take by granting them a certain measure of political independence." Would to God that this were true—then I might believe the Caucasian cast in superior clay. But it is not, and to put the matter shortly, as a British West Indian friend said to me once: "You see England doesn't care much about the West Indies: their wealth has been sucked dry; but Africa, ah, there's gold there!" Else why does she treat the Negroes in her African possessions so shamefully—to the extent of even keeping them in ignorance? Why doesn't she grant them a certain measure of political independence?

One truth, however, Mr. Livingstone points out—one that would be good for West Indians to know and believe—is that race prejudice or antipathy does exist in the islands, and that it is not shown not because the Englishman is any kinder or loftier-minded or loves the African more, but because "the West Indian Negroes are far distant from the main body of British whites, and neither comes into direct contact and competi-

tion with the other." And I shall add that though the white residents of the islands may be a handful compared with the natives, the former possess all the high-salaried and lucrative positions and can well afford to simulate an unbounded love and interest in their African brothers. "And the lion and the lamb shall lie down together"—with the lamb on the inside!

And now I come to the close. The truth is there is no essential difference between the Negro of America and the Negro of the West Indies. The Negro Question of America is an economic one at base. A white man would take the bread out of the mouth of a fellow white man, and when his competitor for a livelihood happens to be black, the bitterness is accentuated: it's a struggle for existence and for the best and easiest part of that existence. In the West Indies the Negroes are in the majority and enjoy a fair share of the trade; here they are in the minority and own practically nothing. Lastly, in the West Indies, fortunately the price of the original sin was not paid with blood, so that the descendants of the transgressors have no bitter memories of a "lost cause" to cherish and nourish as here, and the Negroes, who are never openly opposed, persecuted or maltreated, have no grievances to avenge; for, surely there must be some other reason than the mere "baser elements of our nature" to account for the alleged outrages of the South, which even Mr. W. P. Livingstone may some day admit.

A Plea for Right Education

BY CARRIE THOMAS JORDAN



HAVE read with great interest the articles in your department upon the servant problem.

The opinions expressed therein by the several prominent Georgia women interviewed upon the subject of "Immigration and Its Relation to the Servant Problem" should have brought joy to the hearts of all who are interested in the improvement and uplifting of the Negro race.

My thoughts found expression in these words: "Thank God, all have not lost faith in my people."

It means no little to us as a race that six prominent white women of our own State express the opinion that with proper training, the Negro race can and will furnish as efficient and as high-class servants as can be secured from any other race.

But alas! to what source shall the Negro look for this training? The cities and States provide such for white children, but, with very few exceptions, there is no such provision made nor any inducement offered to Negro boys and girls to fit themselves for domestic service. I am quite sure that Mrs. M. A. Lipscomb, of Athens, struck the keynote when she said: "If each Southern State would take hold of the problem, pass a bill for compulsory education, and establish industrial schools for the Negro, force them into them (and this would not be neces-

sary), teach them how to work, encourage them to love work, and help them into trades and service, this problem might be solved." I doubt not that by this means not only this problem, but many others that are vexing both races, might be solved.

The truth of the matter is this: A large majority of the Negroes who go into domestic service are the poorest and most ignorant of the race. Having been reared in homes where everything is done in a shiftless, irregular way, where neatness and order are unknown, is it any wonder that they are utter failures as house servants? Yet these, lacking means or ambition to secure sufficient education to fit themselves for some higher occupation, resort to domestic service, wholly ignorant of the fact that training is as necessary for efficiency in this work as in any other. This condition of things must be met ere we can hope for improvement. We, as a race, cannot cope with the situation alone. We are a poor people, and so we, like other poor people, must look to the municipal and the State authorities to help us help ourselves, that we may in turn help our employers by rendering efficient and satisfactory service at whatever work we may be employed.

FROM THE TEACHER'S VIEW

Having been for a number of years engaged in educational work, I had the

opportunity to observe that a very small percentage of the children who enter our public schools ever complete the grammar school course. They leave with the little learning that is a dangerous thing and without ever having been taught the use of their hands. This they are sometimes forced to do, being often compelled to support themselves and aid in the support of the family.

Thus the cities have thrust upon them an army of ignorant, untrained boys and girls who are dabblers and botchers all their days, of little help to themselves or anybody else. It is just here that we are confronted with the great and pressing need of an industrial course in the Negro public schools. There hundreds of boys and girls could be trained and properly taught that work by which they must eventually earn an honest living. By this means, too, Negroes would come to regard domestic service in a very different light. They would no longer think of it as degrading—the mere fact that some special course of instruction is necessary for any work makes one place a higher estimate on that kind of labor.

The man who knows his business commands the respect of his employer to that extent. He deserves and can demand better wages. But above all, people trained to do work in the proper way usually love to work; they take pride in doing their best, and are for the most part well behaved and not often guilty of crime.

Could the City of Atlanta see its way to put into the Negro public schools an industrial course or build a training school every year there would go out scores of

boys and girls with trained hands, a love for work, and an earnest desire to please those in whose employ they served.

The most speedy relief, however, for this scarcity of trained servants in our city would be a training school for young Negro men and women right here in Atlanta. The training should be free upon condition that, pupils, as soon as competent, should serve a certain length of time in the employ of the people of Atlanta, with wages as high as those paid to others who render similar service.

If in such a school only one hundred young women and a like number of young men could be accommodated in one year there would be a marked change in labor conditions, and in the course of a few years there would be no lack of satisfactory labor.

I appeal to the women to whom the solving of this problem means so much to plead with those in authority for this training school, and an industrial course in Negro public schools along with the literary course. It would result in great good for both white and black.

AN HUMBLE APPEAL

When I read of the thousands appropriated by the city for a free library, technological school, industrial training in the public schools, night schools, homes for the friendless and other charities, and of the agricultural colleges now being planted over the State, all to the end that the criminal and pauper classes among the whites may be reduced, that all who will may have an opportunity to cultivate the intellect, and above all, to place within the reach of every boy and every girl the means of earning

a comfortable living, I find myself saying, "I ask not for all, O Lord, but if only we might have the crumbs that fall from the table." This I know to be the feeling of the better class of Negroes throughout the South. This feeling is not born of malice or envy, but of an earnest desire to be somewhat fairly dealt with. All we ask is a little help, a little encouragement. 'Tis true, because of our previous condition we have but little and therefore pay a small part of the cash that goes as taxes into the public treasuries; yet we live among you, spend our money with you, rent your houses and serve you. Surely in some small way we help to build up the city and its enterprises! A few thousands spent to help the Negro into the better way, to save him from crime and pauperism, will be seed sown which will in time not only save millions of dollars to the State, but will produce a harvest so abundant in law-abiding, sober, self-respecting men and women that both races would rejoice at the bringing in of the sheaves.

It will not be necessary to force Negroes to avail themselves of any opportunity afforded them for improvement. If such training as has been indicated could be placed within the reach of the Negroes who need it, the courts would have less to do, there would be fewer vagrants and the home life of the people would be improved. In preparing to help others they would be led to practice in their own homes the lessons of neatness, order and cleanliness to which many are now strangers.

A boy or girl coming from a home where the mother or father or both have had the advantages of the training school would be far superior in point of service to the majority of those now in your employ. Add to this home training a course in the industrial school, and in time (and not so long a time, either), there would be among us permanently a class who would prepare themselves for domestic service with as much pride and eagerness as do those in other vocations.

ATLANTA, GA.

BUT Winter has yet brighter scenes—he boasts
 Splendors beyond what gorgeous Summer knows,
 Or Autumn with its many fruits, and woods
 All flushed with many hues. Come when the rains
 Have glazed the snow and clothed the trees with ice,
 While the slant sun of February pours
 Into the bowers a flood of light. Approach!
 The incrustated surface shall upbear thy steps,
 And the broad arching portals of the grove
 Welcome thy entering.

WILLIAM CULLEN BRYANT: A WINTER PIECE.

An Earnest Worker

"There is a task before me, and I arose
To meet it, for it stood before me clear."



GEORGE W. MATTOCKS for several years the president and leading spirit in the Varick Young Peoples' Christian Endeavor Society of the Fleet Street Memorial A. M. E. Zion Church, whom

we present to our readers in this number of THE COLORED AMERICAN MAGAZINE, is one of the most aggressive laymen of our Brooklyn churches.

Mr. Mattocks was born 40 years ago in Stella, Onslow County, North Carolina, where he attended school, and remained until 19 years of age. At this age he changed his residence to Newberne, from there, he went to Baltimore, Maryland and from Baltimore he went to Philadelphia and thence to Brooklyn.

For the past 20 years Mr. Mattocks has resided with his wife (to whom he was married 22 years ago) in the business section of this borough, and has served that length of time in the United States service. He worked up to the position of Captain's steward. He is now employed in the Anchorage service in New York City.

Mr. Mattocks became a full and active member in the Fleet Street Memorial A. M. E. Zion Church about twelve years ago. He came up from a floor member to the position of trustee (which he has held for nine years) and is a class leader of a class which has grown to be the



GEORGE W. MATTOCKS

largest and most influential in his church. In his church he holds also the position of Presiding Elder's Steward and is the president of the Varick C. E. Society, the latter position he has held for six years and the Society's membership has increased from six to one hundred and fifty. On several occasions Mr. Mattocks has been awarded the prize for realizing from his followers the largest amount of money for rally purposes. With his class, which ranks No. 3, he is now realizing a fund for a memorial window which is to be presented under the auspices of both the class and the Endeavor Society to the church.

A Race Exhibition

BY WILLIAM HAYES WARD

(From The New York Independent)



I HAD seen numerous American expositions, even in childhood that of the Crystal Palace in New York, and I was not particularly anxious again to see the somewhat stereotyped displays made by the Government and by the States, the machinery, the output of mines, the cannon and the jewelry; but I had never seen a Negro exhibit, and was curious to learn what it would amount to. I knew well enough that I could not see such a grand display of products as the rest of the Exposition would show, and I was not disappointed. It is not very great in itself, but it is full of encouragement and hope.

It will surprise many readers to learn that there was serious opposition on the part of not a few influential colored people to having a separate Negro exhibition. They said they did not want any "Jim Crow" separation of their products and work. There is a very sharp line of division among Negroes as to their attitude toward the race discrimination that exists in this country. A certain class, including many of the best educated among them, prefer to resent any and all injustice and refuse to bend before it. Another class, best represented by Dr. Bocker T. Washington, think it best to yield for the present to

the irresistible, and to take advantage of the privileges allowed by the dominant race, in hopes of something better in the future through education and wealth and the better understanding sure to come between the two races. The opposition of the former class nearly wrecked this exhibition, until the men in charge of the plan secured from Congress an appropriation of \$100,000, the only appropriation made except one of \$5,000 made by the Legislature of North Carolina, whose Governor was the only one to visit the exhibition on the State's days.

The president of the Jamestown Exposition Company was General Fitzhugh Lee, and the man at the head of the Negro Exposition Company is Giles B. Jackson, who was Lee's slave and body-servant during the Civil War, who slept by his side in the field, and who carries in his forehead the scar of a Yankee bullet. He is now a lawyer in Richmond.

As soon as funds were secured Mr. Jackson, and the men he called to his help, took hold vigorously of the task, and the result shows that not only can Negroes work individually but also co-operatively. Everything about their exhibition has been done by colored people. The building, a large and attractive one costing \$40,000, was designed



PRESIDENT ROOSEVELT ENTERING THE NEGRO BUILDING

by a Negro architect, Mr. W. S. Pitman, a graduate of Tuskegee and Drexel Institutes. The contractors were Virginia Negroes, and the executive committee, who have directed the entire work, are Negroes. Mr. Thomas J. Calloway (efficiently aided by his wife, both graduates of Fisk University), Mr. A. F. Hillyer and Mr. G. B. Jackson.

In a two-story building, 213 feet long and 129 feet wide, there is room for a considerable display, and it is well filled and in parts crowded. Indeed there are 9,114 exhibits installed. This does not

mean that they are all of a high order of art or workmanship, for they are not. Indeed among the individual exhibits there are those which display great labor with a very crude culture in art. There are embroideries that are very creditable and others that are merely laborious efforts to do something fine. But these show pathetic ambition and persistence even though untrained, and a pride in success which has reached the utmost limit of their opportunities.

But if there are occasional visits by individuals which excite admiring pity,

by far the largest number do credit to the race so lately out of slavery and so short a time at school. At the first entrance is a bank in actual operation. It is a branch of the True Reformers' Bank, of Richmond, Va. The central institution does an annual business of \$1,500,000, and carries deposits by Negroes of \$336,272.87; while this branch bank has done an actual Exposition business of \$25,000 in the cashing of checks and money orders for visitors, a concrete demonstration of the ability of the Negroes to do business not easily to be gainsaid.

But, naturally, the most notable part of the display is that of education. It does not differ much in general character from that with which visitors are familiar in other expositions, but it is impressive thus to see the work of colored schools set by itself so that one can actually see what progress has been made in these forty years. Of course the ordinary piles of copy-books in which pupils do sums in arithmetic or draw maps are not particularly exhilarating anywhere, but it is different with the products of industrial education, and in these the display is excellent. Particularly is it a surprise to see the work of certain colored public high schools in Maryland, Virginia and North Carolina, and in the District of Columbia; for in these States the display of the colored schools has been allowed to go to the Negro Building rather than to the general exhibit of education in those States. That public schools as well as the larger private institutions are beginning to emphasize manual training is an agreeable surprise, and this even in rural schools,

as shown by the schools of Norfolk County, Va. There is a benevolent society which aids and directs this class of work, thus supplementing the support from public funds. The public schools of the cities of Newport News, Lynchburg, Norfolk and Portsmouth, in Virginia, and of Durham and Asheville, in North Carolina, together with other cities have very good exhibits of both literary and manual training work. There is also a fine exhibit from Washington, showing the work of the schools from the elementary grades through the high and normal schools. Miniature school rooms display the equipment of these schools, and appropriate figures represent pupils and teachers at work.

Everyone knows the good work done in education for the Negroes by such private institutions as Hampton and Tuskegee Institutes, which are devoted particularly to industrial and manual education, and by Howard, Fisk and Atlanta Universities, among those which are devoted especially to literary education. Atlanta sends no display, for it is strict in objecting to any Jim Crow separation of the races in civil matters. The exhibit from Hampton is admirably displayed, not by a multitude of objects, but by, first, a picture of the students performing the work, then by a single sample of it, and then by a chart outlining the course of study for that trade or industry. For example, the machinist trade is represented by a picture of the shop and by an engine made by the boys; printing by a picture of the students at work and by books and pamphlets turned out by that department. So wheelwrighting and blacksmithing are



THE BALTIMORE SCHOOL EXHIBIT

objectively represented by a fine delivery wagon, and harness-making by a fine set of harness. So agriculture is illustrated by growing plants, and the girls' training is shown by exhibits of cooking and dressmaking.

There are two or three Catholic schools for Negroes, supported by Miss Drexel, which offer fine exhibits of industries. Such is the St. Francis de Sales and Saint Emma Industrial Institute, with its many fine vehicles and other indus-

tries for boys, and its sewing and fancy work for girls, which surpasses anything else of the sort in the building. We notice a large embroidery representation of Da Vinci's Last Supper, which is admirably wrought. In iron work there is nothing better in the building than the various display of Tongaloo University, Mississippi, which also shows good literary work. Prominent among other schools with creditable displays are the Claflin University of South Carolina, the

Joseph K. Brock School of Virginia, and the Robert Hungerford Industrial School of Florida. From the public schools of the Gulf States there is nothing on exhibition.

But the educational exhibit which attracts the most attention is that by Fisk University, of Nashville. It has the usual exhibit of products and school work, and added to it is a demonstration by the students themselves of what they have learned. A sophomore gives a little lecture on chemistry or biology or any other study, and this is followed by

songs from the Jubilee Singers, which are listened to by a crowd of visitors with great delight, and by no means all Negroes. Indeed one is surprised to see how many white people visit the building. A man from Mississippi reported that he was told by an earlier visitor not to fail to see the Negro Building, and a visitor from Texas tells what a good thing it would be for his State if the colored people there had the development shown here. He does not know what the Texas Negroes are doing, and it is one of the special advantages of this



FISK UNIVERSITY BOOTH

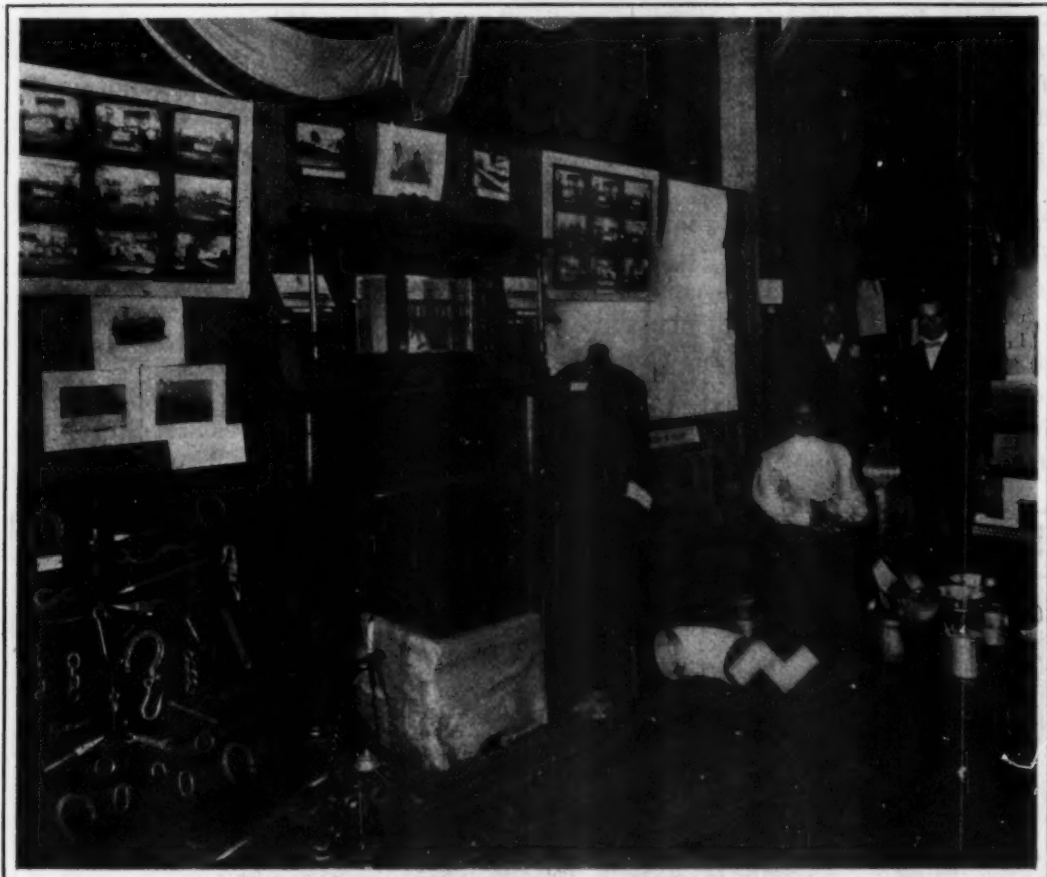


EXHIBIT OF ST. PAUL SCHOOL, LAWRENCEVILLE, VA.

exhibition that it gives the Southern whites a fresh view of a phase of Negro progress which they have not suspected.

But we must not neglect to refer to some of the individual exhibits. We have mentioned the bank already. The most striking and artistic is a series of historical tableaus by Miss Meta V. Warrick, a young colored Philadelphia sculptress, representing the development of the Negro in this country. The figures are small and in plaster, appropriately dressed. The first represents the

landing of the Negro slaves at Jamestown. They are bound and wear only their native savage dress. Then follows their work in the cotton field; then we have the runaway slave in hiding; then their organizing a church in a blacksmith's shop, the beginning of the African Methodist Church; then the Negro's loyalty to his master in the Civil War, defending his owner's home. The scenes which follow show the pathetic beginnings of Negro education in the new era of freedom, the erecting of their first

homes, their service as soldiers, their work as farmers, builders, contractors and bankers. All these are artistically and effectually presented. It is notable that we have, among the many other art objects, no painting by Mr. Tanner, the famous artist, whose work is so well known in the Paris exhibitions. Perhaps they could not afford to insure it.

Of other individual exhibits may be mentioned the fine samples of wheat, corn, tobacco, cotton, etc., particularly in the North Carolina exhibit. There is a list of over five hundred patents issued to Negroes, with fifty models displayed, particularly, for agriculture, railroads and manufactures. Another notable exhibit is a list of five hundred authors

and a collection of books by Negro writers, and a surprising display of newspapers edited by Negroes.

If the numerous commendations by visitors in any way indicates effective results, it is safe to say that no single effort to demonstrate the Negro's claims upon the South and the country for an American's fair chance has ever been as successful as the Negro exhibit at Jamestown. Considering the opposition there has been on the part of leading Negroes to the making of an exhibit at all, the success attained has proved that no opposition from within the race, any more than prejudice from without, can discourage the Negro from making the most of the opportunities.

JOHN GREENLEAF WHITTIER

Not o'er thy dust let there be spent
The gush of maudlin sentiment ;
Such drift as that is not for thee,
Whose life and deeds and songs agree,
Sublime in their simplicity.

Nor shall the sorrowing tear be shed.
O singer sweet, thou art not dead !
In spite of time's malignant chill,
With living fire thy songs shall thrill,
And men shall say, " He liveth still ! "

Great poets never die, for Earth
Doth count their lives of too great worth
To lose them from her treasured store ;
So shalt thou live for evermore—
Though far thy form from mortal ken—
Deep in the hearts and minds of men.

Dunbar's "Lyrics of Lowly Life."

Civilization of a Race Must Rest Upon Economic Fundamentals and Not Politics

(From The Atlanta Independent)



IN the solution of the problems of a race or country, economic and political conditions have more to do with the progress and attainment of the people than any other phase of civilization. In advancing the proposition that "The highest civilization and development of the people rests upon economic foundations and not politics," we do not necessarily mean that the Negro shall abandon any fundamental principle, surrender any inalienable right or privilege set out in the law, but we hope to drive home to his heart that his material success depends more upon the accumulation of morals, wealth and intelligence in the community where he lives than it does upon political increment. Accepting the proposition in its last analysis, the Negro's civilization depends more upon the quota of wealth and respectability he contributes to the citizen body than any other factor.

Politics is neither the basis nor the fundamental principle underlying the civilization of this great republic, but its civilization and world-wide power rests securely upon economic foundations; its natural resources, its industries, agriculture, resourcefulness and wealth-producing capacity. And as we master the industries, arts, sciences,

trades, professions and become a thrifty and intelligent class of producers of the wealth, luxuries and necessities that man wants and must have, every accompaniment and privilege peculiar to wealth, intelligence and respectability, will logically follow.

Ignorance and poverty never did control wealth and intelligence. It is inconsistent with the eternal fitness of things for a shiftless and ignorant race to control and govern an intelligent and economical one. Such a condition never did exist and never will, because it would be contrary to the natural laws of adjustment and distribution. We must develop economic capacity before political. If we cannot take care of a family, we cannot a nation.

Thrift, industry, intelligence and economy must precede control. These attributes must be firmly fixed in the character of a race before the government would be safe in its hands. We do not mean that the Negro should be excluded from government as a class, but that he should acquire participation, as he develops capacity for self-government and wise and economical administration. The South must be accepted as our natural home, whether we will it or not; and not only the highest attainment demands that we plant our civilization upon economic foundations, but the con-

ditions and sentiments with which we are surrounded make it pre-eminently necessary. Sociologically speaking, the social and industrial regeneration of the race is the most important after all. This regeneration will bring of itself moral, industrial and intellectual character. Accepting the South as our home, and the conditions of the black belt as actual, wisdom suggests that we utilize every resource for social and industrial regeneration of the race. We know no better way to enforce our central idea in the discussion of this social problem, than to quote from one of Dr. Booker T. Washington's talks to his students:

"Accepting this position, what is the best means for achieving the end? Education undoubtedly—the rational education of the sons and daughters of these black men. Teachers and teachers of teachers are needed, for these people are ignorant; preachers are needed to supply sanctions for moral conduct; doctors are needed to battle with disease. But we must remember that civilization rests upon economic foundations; industrial efficiency must gradually be developed in these black men. During my recent visit to France I had the honor of conversing at length with many cultured Haitians and was gratified to see them grant that Haiti's fundamental error was in cultivating literary to the exclusion of industrial education. The Haitians are

engaged in revolution because they are not engaged at labor. I believe with a faith which the years increase that the regeneration of the black counties of the South must be fundamentally industrial."

In the thought so forcibly brought out in the above indisputable quotation from Mr. Washington lies our hope and regeneration. We may run after the superficial and overlook the practical, but our civilization will be re-actionary, and we will make no permanent progress. We will be like the Haitians, deteriorating because we are not at work. There is much truth in the axiom, "An idle brain is the devil's workshop." Over education is as hurtful to the individual as ignorance. Accept Dr. Washington's advice and don't educate your boy away from the most helpful relations of his surroundings. Be practical and educate yourself into the most helpful relations of your community. We do not mean that every Negro educate industrially; that would be as impractical as all literary. Any education that is good for a white man is good for a black man. What we mean is to fit yourself for work and conditions surrounding you. It would be far better to train you hand to do something you can earn \$3 a day at than to load up with Greek to starve while the dust eats up your books. We speak of what is best for the masses.



The Negro in Early America

BY GEORGE W. HARRIS



THIS three hundredth anniversary of the founding of the first English colony in America is a day of general reckoning and retrospection over American progress. The achievements of the various races in discovery, exploration and settlement of early America are being recounted in oratory and in verse. The sturdy, daring Spaniard and Portuguese pioneers are rightfully re-called as its discoverers. The ambitious English sailors and resolute French missionaries are with equal right credited for its exploration, and the English Puritans and Cavaliers are eulogized as its heroic settlers.

All this is true; but there is one race left out of the story which has contributed no small part to the discovery of this country and to the establishment of this people. That race's part has been entirely ignored and will be ignored in all the speeches and commemorative exercises at Jamestown. That race's only contribution and claim of credit for early American history, it has been said, rests on its introduction at Jamestown as the human chattel and beast of burden.

This is the general and not wholly unreasonable impression. But there is, perhaps, no common impression more wrongly stamped upon the American mind, than that the Negro had no part in the exploration and discovery of

America. I dare say one could hardly find a school-boy, who, having studied the early history of this hemisphere, would not say the Negroes began their life here at the unloading of the Dutch cargo of slaves at Jamestown in 1619. When as a matter of fact, as it can be proved by the sources of our history, the Negro was a vital factor in the discoveries and settlements in early America and there were tens of thousands of Negroes on this continent prior to the Jamestown settlement.

The causes for these erroneous views are not far to seek. All the popular historians including the well-known authors of an elaborate history just beginning its circulation, and all those writing and speaking on the Negro, assert or assume that the Negro came here for the first time in the Seventeenth century to till the soil of "Old Virginia." The Negro's claim to the hospitality, yes, even nativity of these shores rests both on his acceptance of the white man's invitation to come and labor, as Booker T. Washington says, and upon his equality in the priority of habitation. It rests upon his assistance in the exploration as well as in the exploitation of this country.

Hodge, the editor of the American Anthropologist, says in the New Series (volume 4, p. 217, 1902), "the Negro race took a prominent part in the discovery and colonization of the New World."

George Bancroft, the eminent historian, is quoted on the same page to the effect that "there was no part of the United States into which the Spanish explorers did not land Negroes." While Professor Wright says "the fact seems to be well established that Negroes were introduced into the New World with the first discoverers and explorers." To say definitely, in most instances just what that "prominent part" was, is impossible. One is reminded of the fable of the lion and the man, when he thinks of the Negro's position in the writing of history then, or even now. The lion and the man fell to disputing as they walked along one day, as to which was the stronger. Finally they came to a picture of a man with his foot upon the lion's neck. "See here," says the man, "I told you man was the stronger." "But," the lion exclaims immediately, "a man painted that picture." The white man has painted the picture of the Negro in history. To paraphrase the thought of Wendell Phillips; men write history not with their pens but with their prejudices. What the Negro did, as a slave, as a companion or independently of the glory-seeking white commanders, was told or omitted as they saw fit. Still we can trace through their reports an interesting account of the parts the Africans played in their enterprises.

There is evidence which leads us to the surmise that some of the pre-Columbians may have been Negroes. Wright in the *Anthropologist*, (New Series, volume 4, page 217), says: "Peter Martyr, a learned historian and friend of Columbus, mentions 'a region, not two days' journey from Quarequa's territory in the Darien District of South America, where

Balboa, the illustrious discoverer of the Pacific Ocean, found a race of black men, who were conjectured to have come from Africa and to have been shipwrecked on this coast." Arthur Helps, the conservative recognized authority on early American history in his "Spanish Conquest in America" (page 394) speaks of the "Negroes of the tribe which was found so unaccountably in this very region of South America, close to Quarequa's Country." In support of the contention of the presence of Negroes, the Fourth Annual Report of the Bureau of Ethnology (page 407) says, that in studying the early art of Central and South America one continually sees in the sculpture, painting and pottery, physiognomies of decided African lineaments. The late Professor Justin Winsor of Harvard said that at some early time the ocean currents may have swept across from the Canaries and the African coasts, canoes with Guanches and other African tribes. Can we not question then, in the face of this indisputable evidence and undoubted authority, whether this African race already settled at the arrival of the earliest Spaniards in their region; I ask can we not question whether the Africans or Spanish were first in America?

Balboa had many Negroes with him in 1513, on his most difficult and epoch-making discovery of the Pacific Ocean, which he named the South Sea. Helps in his *Spanish Conquest* (page 394) says, "It may be noticed that no single Spaniard or Negro is said to have perished of this work, in which the Indians died by hundreds." On one expedition for materials with which to build a station at

Darien, he continues: "Vasco Nunez (de Balboa) sent a man called Companon with some Spaniards and thirty Negroes." Then thirty Negroes, at least, sharing in the terrible labors of travel and Indian warfare with Balboa, must likewise share the credit for his great discoveries. Shea, the contributor to Winsor's *Narrative and Critical History of America*, tells, in his article there, of the Vasquez DeAyllon exploration and settlement of the Virginia coast in 1528. The Negroes in the colony, called San Miguel and on the identical site of the present Jamestown, were of sufficient intelligence and numbers to make a successful revolt, when cruelly oppressed. They fired the house of Doncel, the self-appointed dictator of the colony and not long after the colony broke up and returned to Santo Domingo, whence the expedition had set out.

Similarly, Wright in the *American Anthropologist*, tells of the Negroes' uprising in Mexico in 1530 in order to liberate themselves from the Spanish yoke. "Their plan was to massacre the Indians friendly to the Spanish; to form an alliance with the others and elect a ruler. Their enterprise failed, however, the ringleaders being betrayed, captured and executed. Further on, the author tells an interesting story of a "certain Bayano, a Negro insurgent captured and sent back to Spain, but whose followers in 1570 founded the town of Santiago del Principe: "In Honduras in 1539 Francisco de Montejo sent a Negro of his who knew the Indian language to burn a native village:" "Thirty Negroes accompanied a military force of seventy Spaniards under Hernandez in

Peru in 1530." (*Am. Anth.* Vol. 4, 1902, page 220).

The Negroes evidently played a rather important part in the expedition exploring Florida and founding, in 1565, Augustine, the first city in the United States. They were, apparently, not only servants but a part of the military force as well. Lowery, in his *Spanish settlements* (p. 160), after telling of the disembarkation of these six hundred Spaniards with their families, says in effect that large and special provisions had to be made for the Negro part of the colony. He says: "The Negro slaves were quartered in the huts of the Indian village and the work on the defences was proceeded with."

Another enterprise, successfully undertaken the same year and showing the vital position of the Negro in the achievements of the Spaniards, is worthy of note. That enterprise was the discovery of the ocean route across the Pacific to America by Captain Arrelano, whose vessel was piloted by a Negro. Professor Chamberlain, the associate editor of the *American Anthropologist*, says, "the vessel of Captain Arrelano (a deserter from the expedition of Urdanetta to the Philippines in 1564-5) which was the first to make a return voyage from the western Pacific to Mexico is said to have been steered by a mulatto pilot. (*Am. Anth.* Vol. 4, 1902, page 516). Blumentritt in speaking of this voyage with the mulatto pilot, says, in his *Versuch Einer Ethnographie der Phillipen* (page 63). "Arrelano made this trip in order to win the prize offered by the King of Spain for the first tra-

versing of the South Sea from West to East."

These instances I have quoted are only a few of the few that have come down to us, but they indicate that the Negro's part in early America deserves not to be ignored to-day. At that day, as the State Papers of Spain in the British Museum attest, in *American Anthropologist*, Vol. 4, 1902, p. 220, (collected by Gustav Bergenroth, quoted by Wright), they were considered the "Strength and Sinew of the Western World," because of their predominance in numbers on this continent and their natural disposition for the climate. Using the established settlements in the islands and on the continent as basis, all the expeditions undertaken by the Spaniards probably had Negroes with them in some capacity or other. Bandelier, the historian of this earlier period, says: "The most interesting period in the history of the discoveries on the American continent was during that part of the Sixteenth century, when the efforts of the Spaniards were directed from the already settled coasts and isthmuses into the interior of both North and South America. It was during this interesting period that certain Negroes connected with the Spanish explorers rendered conspicuous service on various expeditions."

But before going further, let me speak briefly of the introduction of the institution here, which made this service possible. It is now clearly established that the first Negro slavery began in America in the year 1502, and not 1619. Winsor says: "Governor Ovando,—newly appointed to the governorship of the West Indies to succeed Christopher Colum-

bus—in 1500, received permission to carry thither Negro slaves, who had been born under "Christian powers." The first so carried were born in Seville of parents brought from Africa and obtained through the Portuguese traffickers." (Vol. 11, p. 304). Helps confirms this and says (*Spanish Conquest* p. 187) Nicholas de Ovando arrived at St. Domingo on the 15th of April, 1502. Negroes were evidently imported right along from this time on. There is a sentence in one of the king's letters, dated June, 1511, which runs thus, being addressed to a man, Sampier, who held some office in the colony: "I do not understand how so many Negroes have died; take much care of them." In October of the same year there is an order from the king to his officials at Seville, authorizing them to pay Ledesma, one of the royal pilots what was due to him for the last voyage he had made at the King's command to carry Negroes to Hispaniola." Further on, speaking of the Negroes still, Helps says: "They flourished in the new land. It was at first thought that Negroes were immortal, as for some time, no one had seen a Negro die, except by hanging."

There were three monopolies of the slave carrying trade granted by the Spanish Government between 1517 and 1536, permitting the importation of fourteen thousand five hundred Negroes. The great success of the slavery enterprise now induced the Spanish Government to permit the wholesale importation of Negroes. The chroniclers tell us that between the years of 1542 and 1552 monopolies were granted for the importation into the new world of sixty-three

thousand Negroes. While as a matter of actual fact, in 1542 we find that two thousand Negroes were being imported annually, and that for every hundred being openly imported, twice the number were secretly imported. Then according to a conservative estimate, there were at least one hundred thousand Negroes in the new world prior to the year 1607. These slaves had been distributed throughout the Indies, Central and South America, and "there were small settlements along the Southern coast of the present United States" besides those settlements at Jamestown and Augustine (Helps. Span. Cong. Vol. 3, Ch. 7.)

On the expeditions which proceeded from these settlements, we have examples to prove that the Negroes acted as scouts and soldiers as well as servants and laborers. George Parker Winship speaks in the Bureau of Ethnology (14th Annual Report, p. 400-6) of the Negro slave on the Coronado expedition of 1540, who was the only man in the company whom Hernando de Alarcon could induce to carry a message across the hostile Indian country to Coronado in New Mexico. The same author tells of the Negroes who accompanied Coronado on his important and difficult expedition to Kansas. Three hundred Negroes accompanied Cortez in 1522 on his celebrated expeditions into Central and South America. These three hundred Negroes must share in like measure the glory and the infamy that have come from the marauding conquests of that heartless Spaniard.

It is left to me to speak of the greatest and most conspicuous achievement

of any single Negro with the early Spanish expeditions that has yet come to our notice. Stephen, as Henry W. Haynes in Winsor's Narrative and Critical History calls him, or Estevanico, was in all probability not the only Negro who set out with the Narvaez expedition from Spain in 1527. Not one word was heard of this expedition of several ships and with six hundred and forty men on board until the arrival in 1536 in the province of Culiacan, Mexico, of Antonio Cabeza de Vaco, the treasurer of the ill-starred expedition, with three lone companions. These four were the sole survivors of the host of six hundred that had set out to explore the coast of Florida. At the end of the first year, as the results of a shipwreck off our Southern coasts and of famines, the company found itself reduced to two hundred and forty. But eight years more of the most perverse luck and incredible hardships had seen the company dwindle gradually until just the treasurer and his three companions alone survived. But during these nine years of wandering these four had explored all the great unknown region lying north of the Gulf of Mexico. One of these four was the Negro, Stephen.

They brought back accounts of having fallen in with civilized peoples dwelling in permanent habitations, where were populous towns and splendid houses. Among these peoples the four wanderers had labored as slaves, but all finally grasped their opportunity and became "medicine men." Through their marvelous cures they very soon acquired a widespread reputation that brought them patients from far and near. Not long

after the Spaniards heard of their fellow-countrymen to the South in Mexico, and to these they journeyed (*Relacion de Cabeza De Vaca*, translated by Smith, Chap. 31, p. 167).

The intelligence the Negro and his companions brought of their discoveries to the North at once revived the waning interest among their fellow-countrymen in the fabled "seven cities of Cibola," which had been sought for by all the Spaniards because of their fabulous wealth and prosperity. This intelligence was at once communicated to Coronado, who immediately came from his province, New Galicia. He called in consultation this Negro, Stephen, and three Franciscan monks, missionaries to the natives. He chose one of the monks, Fray Marcos de Niza, to undertake a preliminary exploration of the country. He was chosen because of his tactful, kindly nature and his experience acquired in Peru under Alvarado.

"He was ordered to take the Negro Stephen along as his guide, and to take possession of the new country in the name of the emperor" (Haynes in Winsor's *Narrative and Critical History*, Vol. 11, p. 474).

In accordance with these instructions Fray Marcos set out from San Miguel de Culiacan on the 7th of March, 1539, with Fray Honoratus for a companion and the Negro, Stephen, for a guide. "The monks were not greatly pleased with this man," Haynes continues, "on account of his sensual, avaricious nature, but they hoped to reap some benefit from his ability to communicate with the natives." De Niza's companion, Honoratus, fell ill after three days'

travel and was left behind, while the monk himself only "continued thirty leagues further and stopped at a place called Vacapa, which Bandelier puts in Southern Arizona, somewhat west from Tucson. "The Negro was ordered to advance," Haynes continues, "in a northerly direction fifty or sixty leagues and to send back a report of what he should discover. In four days' time a messenger came from him bringing news of a country, 'the finest in the world,' and with him came an Indian, who professed to have visited it. The name of this province was Cibola, and it contained seven great cities, all under the rule of one lord." Fresh messages soon came from Stephen, urging the monk to hasten his departure. A little later and messages ceased to come from the black discoverer.

The news of the size and wealth of Cibola and of its inhabitants,—now New Mexico and the Zuni Indians,—sent by Stephen was confirmed to the monk later by the people who had given the Negro his information. Fray Marcos, after learning through the Indian companions of Stephen, of his death on entering the capital city, Cibola, against the expressed command of its governor, said he "should endeavor to obtain a sight of Cibola."

Accompanied by two Indian chiefs, Haynes goes on (Winsor's *Narrative and Critical History*, Vol. 11, page 474-481) the monk "came to a hill from which they could look down upon the City of Cibola. From this point he retraced his steps as speedily as possible to Compostella, where he rejoined Coronado and sent immediate notice of his return

to the viceroy. In a very short time Coronado began to proclaim openly, what hitherto he had only whispered in strictest confidence to his most intimate friends,—that the marvelous "Seven Cities of Cibola" had been discovered."

The importance of this discovery to the time and its influence on the early Spanish America may be judged from the fact that various expeditions had been planned for this discovery but had failed. Cortez had vainly spent nearly twelve years, Wright says, in trying to push an expedition into the northern country. Coronado had longed to be the discoverer, and he did visit the country the following year after the discovery, made by Estevan and which resulted in the latter's death. Nuno de Guzman had sought for the fabled cities in vain. In short, the importance of the discovery was such that we rightfully accord to Estevan an important place among the early discoverers and explorers of America.

"It is a pity," Wright says in the *American Anthropologist* (Vol. 4, 1902, p. 221) that we have no connected narrative of his important Negro discoverer. Aside from this connection with the ill-fated Narvaez expedition, little is known of his early history. Estevan was born in Azamoor, one of the principal cities of Morocco, Africa and may be supposed to have been about twenty-eight or thirty years of age when he joined the Narvaez expedition in 1527."

It has often been claimed that Alvar Nunez Cabeza de Vaca was the discoverer of Abola; but Bandelier has shown quite conclusively that De Vaca never saw New Mexico and that he was absent

from the country at the time of the exploration of the New Mexico territory in 1539 (Historical Introduction to Studies among the Sedentary Indians of New Mexico).

Almost without exception the later, popular historians have given the credit to Fray Marcos De Niza, but as Fiske in his *Discovery of America* (Vol. 11, p. 505) says, "he only saw a Pisgah's sight of the glories of the country and returned with all possible haste." And as Wright says, "Fray Marcos was far too far in the rear of his Negro guide to lay claim to the discovery of New Mexico." We have such further corroborating authorities as George Parker Winship and Sir Edward Markham. The former tells in the Fourteenth Annual Report of the Bureau of Ethnology, the stories told to Coronado of the "bearded black man" who had preceded him by a year. We can conclude with Stephen's discovery as an established fact in no better way, than by quoting the words of the latter, the noted English historian (*Am. Anth.*, Vol. 4, p. 228). After giving substantially the same narrative of the events leading up to the discovery he concludes in these pointed words: "This is one instance of a Negro having taken an important part in the exploration of the continent. Estevan was the discoverer of "Cibola," the territory of New Mexico."

Thus Bandelier seems justified, indeed, in saying that "Negroes connected with Spanish explorers rendered conspicuous service."

After the English had made their slaveholding settlements in the early part of the next century at Jamestown—

a century after the Spanish slaveholding settlements on the same and more Southern sites—we can presume that the Negroes began again to play their important part in the exploring expeditions into and settlements of the "Western territory." Yet, here again, the white man wrote the history, and we must presume largely the Negro's part. Still we have had some instances come down to us.

The "Father of His Country" carried a number of Negro servants with him in 1754, on his famous journey to carry the message of Governor Dinwiddie of Virginia to the French fort commandant, St. Pierre, on the "Forks of the Ohio." This journey was really an exploration expedition into the unbroken Western country as well, and the knowledge the great Virginian gained of the country on this perilous trip served him in good stead in the French and Indian and Revolutionary Wars. Lodge and Garner, in their "History of the United States" (Vol. 1, p. 294) tell us that his servants formed his sole force against the savages, except "Christopher Gist and an Indian chief called Half King as guides, together with French and Indian interpreters."

Daniel Boone had some Negroes with him on his expeditions and on his settlement of Kentucky in 1774. The lamented Dean Shaler in his History of Kentucky (p. 74) says: "A Negro servant was killed, Captain Wetty, one of the leaders of the party was killed, and a young man, Felix Walker, was wounded in the first engagement between the whites and Indians on Kentucky soil."

In the War of the Revolution many of the New England Regiments had many Negro soldiers. This historical fact is too well known to need any proof. Peter Salem rendered conspicuous and heroic service on Bunker Hill, while Crispus Attucks fell in the Boston Massacre. These regiments invaded Canada on the Arnold expedition against the English in 1778 and 1779. They explored much of the unbroken territory in Maine and Southern Canada in the disastrous march up and back. General Jackson had Negro soldiers under his command in his invasion of the Spanish territory of West Florida, to whom he delivered an address of thanks on their discharge. Whatever of service and of exploration there were in such military expeditions must be credited, now, in part to the Negroes on those expeditions as it was credited then by Washington and Jackson. On the great exploration the Louisiana territory in 1805 and 1806 by the Lewis and Clarke expedition,—the centennial anniversary of which was so splendidly celebrated year before last, Capt. Clark had a Negro servant named York. In their report to the government, this Negro is mentioned several times. This Negro apparently rendered faithful and valuable service to the explorers on their epoch-making journey to and from the Pacific. They named a river tributary "in the most difficult part of the Yellowstone, York's Dry River." This is the now famous Custer's Creek with its mouth in the vicinity of Blatchford and Morgan on the Canadian and Pacific Railroad. (Elliott Cones' Lewis and Clarke Expedition, page 161).

Besides York was "freed on his return to St. Louis" and there enjoyed himself in the possession of double pay and "three hundred and twenty acres of land, which the government gave to every man that remained true and accompanied the expedition throughout." Several of the men resigned or deserted this hard expedition at different stages of the journey, but York remained faithful throughout.

On our last really important exploration,—that of Fremont, the Negro was again conspicuous. On both of his expeditions, the first into the Rocky Mountains in 1843 and the second to California in 1845, he had a number of Creoles. The entire company underwent, in the course of their journeys, the greatest privations and the most painful sufferings, several of the members having their feet and legs frozen in the Rockies. What number of the "twenty-one men, principally Creole and Canadian voyageurs," which he says constituted his force, had Negro blood in their veins cannot be said. But he does mention especially one colored man who accompanied the expedition to California in 1845.

After speaking of the faithfulness of his company as a whole, he says in his report to the government, "that among those joining the expedition at St. Louis was Jacob Dodson, a free young colored man of Washington City, who volunteered to accompany the expedition and performed his duty manfully throughout. This young Negro must have rendered the expedition an important service to have its commander, a Georgian by birth, give him this unqualified com-

mendation in those days of intense anti-free Negro feeling just preceding the Civil War."

After my hasty and necessarily very partial account of the black man in early America, it must be clear that the black man played in no wise the negligible part that present history assigns to him, but a vital part. It is neither correct nor just to the Negro to say that his life began here in 1619, and that the Spaniards and English alone and unaided discovered and explored this country. The Negro has been here since the dawn of our history and since that time he has been an important, and at times a vital, factor in American discovery and exploration. It seems as if the black slaves formed the backbone at all times of the great Spanish expeditions; and at other times some reported and many more undoubtedly unreported, they were the main reliance through their service as messengers, scouts, soldiers and the real leaders of those famous expeditions. While in the English inland expeditions, as has been indicated, and on which the Negro contingents were perhaps more completely ignored by the chroniclers than on the former ones, the Negro rendered in no wise a mean or non-notable service.

We conclude further that such assistance as this should not in justice and equity be left unmentioned longer by the impartial historian. The Afro-American should be given credit for the work of Stephen, in his discovery of New Mexico and the Zuni Indians, and for all those other Negro pioneers taking part in every great expedition from Balboa to Fremont.

A Prominent Churchman of Bermuda



WHILE much is being written and said concerning the men fitted for the Episcopacy of the African M. E. Church, THE COLORED AMERICAN MAGAZINE presents to its readers in this number a brief sketch of the Rev. Dr. Floyd Grant Snelson, who has made a remarkable record for a man of less than 40 years of age and who has been favorably mentioned for the resident bishop of West Africa.

Dr. Snelson, at the age of twelve years, accompanied his parents who went as missionaries to Africa, and a few years later was sent as superintendent of the African M. E. Church work in West Africa, where he resided and labored for seven years. He has creditably filled the pastorate of some of the leading and most influential African M. E. churches in its connection and now superintends the work for his church in the Bermuda Islands. He also holds the pastorate of St. Paul's A. M. E. Church, Hamilton, Bermuda where he preaches to large audiences and where during the month of November he had as an auditor His Excellency the Governor, General Josceline Woodhouse of Bermuda. Dr. Snelson was born in Ellaville, Ga., and was educated in the schools of Atlanta, Atlanta University and Gammon Theological Seminary. At the age of twelve years just prior to sailing with his parents, missionaries to West Africa, the

noted Henry Ward Beecher placed his hands on his head and said: "I hope this boy will live to be a preacher and a great missionary." His parents returned to America a few years later and located at Atlanta where the three children including Dr. Snelson were educated. About nineteen years after Henry Ward Beecher uttered his prayer for the boy, he (Dr. Snelson) was appointed Superintendent of Missions by the A. M. E. Church for West Africa, he had headquarters at Freetown, Sierre Leone where he was held in esteem by the British Governor, African Mayor, natives and foreigners who unite in petitioning the church to elect Dr. Snelson bishop for the work in West Africa.

During Dr. Snelson's seven years labor in British Gambia, Sierre Leone, Lagos, Gold Coast, French Ivory Coast and Liberia, he made scientific investigations among the aboriginal tribes. As a result of this research and scientific investigations into the folklore languages, history and religious of aborigines, Dr. Snelson in 1899 was elected a Fellow of the Royal Geographical Society of London, and on account of his explorations was elected a Fellow of the Royal Society of Arts, Manufactures and Commerce of Great Britain in 1900. He has filled the pastorate of churches at Columbus, Atlanta, Cartersville and Athens, Ga., San Francisco, Cal., Topeka, Kan., Cambridge, Mass., and recently took charge of the work in the West Indian



REV. F. G. SNELSON, M.A., Ph.D., D.D., F.R.G.S.
Presiding Elder A. M. E. Church, Bermuda.

Island. Informal receptions have been tendered him at Hamilton and other places on the islands by the different departments of the respective churches. He was given an audience in the Governor's mansion where he presented credentials and introductory letters not only from the Mayor of his former church city, but from our own State Department and in return was warmly welcomed and received special recognition.

Dr. Snelson is a scholar and a forceful and able preacher and a successful

pastor. His church in Bermuda (St. Paul's A.M. E.) is the largest and finest on the islands. It has a seating capacity for 1000 people. He edits a paper for his church, entitled "St. Paul's Church Bell." In his church labors, Dr. Snelson has been ably assisted by his accomplished wife (Mrs. Waterloo Snelson) who also graduated from Atlanta University. Mrs. Snelson is well known in church, missionary and literary circles. She is proud of the progress of her race and through speech and pen makes able plea for its rights.

GOLD

GOLD! Gold! Gold! Gold!
 Bright and yellow, hard and cold,
 Molten, graven, hammer'd, and roll'd;
 Heavy to get, and light to hold;
 Hoarded, barter'd, bought and sold,
 Stolen, borrow'd, squander'd, doled:
 Spurn'd by the young, but hugg'd by the old
 To the very verge of the churchyard mound;
 Gold! Gold! Gold! Gold!
 Good or bad a thousand-fold!
 How widely its agencies vary—
 To save—to ruin—to curse—to bless—
 As even its minted coins express,
 Now stamp'd with the image of Good Queen Bess,
 And now of a bloody Mary.

—HOOD



Address of Secretary James R. Garfield

At the Installation of Dr. Wilbur P. Thirkield as President of Howard University



It is my earnest desire that this official relation that exists between the Secretary of the Interior and this University shall not be limited to mere official work. I believe that there is here an opportunity for bringing together the work of the Federal Government in educational matters and your work in such a manner as to be of the very greatest importance to the future education of the colored race. I believe that the influence which will be the outgrowth of this work will extend far beyond the work of the colored race itself.

"Education has not received that degree of prominence that it should receive in National affairs so far as the Government itself is concerned. Education is the leading out of darkness into light. This has too often been left to the smaller political divisions. It is my belief that the time has come when Federal Government should lend its strong arm to the work of the education of its brightest and best sons.

"Education does not mean the mere teaching of things which we learn from books. The mere study of men of literature and history of the past. If it means anything worth while, it means giving to every boy and girl the knowledge how best to use his own individual abilities and his own faculties.

"We say all men are created equal.

That is not true. We are created with far different capabilities, far different surroundings. Far different opportunities.

"This age is sometimes called the golden age of opportunity. We ought to undertake the work in a greater measure. We ought to teach our children and our children's children to lead not the unusual life, not the life that necessarily must be given to the barbarians. They ought to lead the average life. The life of everyday work. The life of livelihood and lead it in such a way that day by day, year by year, it will average up with the life that is higher and better.

"Federal Government has done much and it has much more to do. The problem of this university is the problem of the colored race and yet how often people in this very city, people who have charge of the administration of the Government are looking far, far away for another problem when that problem is before them; about one hundred thousand of your race in need of the help of the Federal Government.

"Mr. President, as you are beginning your new work, I, likewise, am beginning my new work in this department. I believe by working together we will be able to be of enormous amount of help in solving this problem, the problem that is before the colored people of our country. With this new hospital of

Howard University, which is closely allied to this University, we hope to do tremendous good. That hospital opens its doors to those of your race, giving to them that which has been denied them elsewhere. It is to train the women of your race to be trained nurses. Now, what does that mean? The trained nurse, one of the modern inventions of the Medical world,—Why should not this hospital under the wings of this institution send out many more of those good women who will devote their lives to aid the suffering ones of their own race? They can do much. They can do more than the doctor. They can not only carry medical aid, they can aid in those homes where they have not the right ideas of life and who do not understand how to live in the proper way. The trained nurse can in every household where she goes bring light and cheerfulness. She can teach the people cleanliness and how to best live.

"Now, one other thought and that is this. We hear much in the discussion of what we call the 'race problem.' We hear white men pitying the race. And we hear men of the colored race who are ashamed of their own race. Now, my friends, we do not need to pity, and least of all should there be shame in the heart of any colored man. The man who has not respect for himself, respect for his home, for his race, will certainly fall down in his working life. If he fails to maintain self-respect, he will not be respected. A man's position in the community is made by himself. The colored man has a right to be here and they ought to make themselves felt.

"As teachers you will teach these boys and girls herein things of the book and you will also teach of things of life and send forth that they may teach the doctrines of their brethren in the Southland and if the race rises the individual must love that race himself."

MAN

MAN is of soul and body, formed for deeds
 Of high resolve; on fancy's boldest wing
 To soar unwearied, fearlessly to turn
 The keenest pangs to peacefulness, and taste
 The joys which mingled sense and spirit yield;
 Or he is formed for abjectness and woe,
 To grovel on the dunghill of his fears,
 To shrink at every sound, to quench the flame
 Of natural love in sensualism, to know
 That hour as blest when on his worthless days
 The frozen hand of death shall set its seal,
 Yet fear the cure, though hating the disease.
 The one is man that shall hereafter be.
 The other, man as vice has made him now.

SANDY ANDY LINDY MO'

BY LOUISE ALSTON BURLEIGH

BES' new baby evah yet,
Looks real rich an' brown you bet ;
Gwine give him long name sho'
Sandy Andy Lindy Mo' !

Names is all po' folks can git
An' I wont stint ma chile one bit ;
" Bo'n in de Springtime—love fo' de hoe,"
Sandy Andy Lindy Mo' !

" Don' you peep out dat bed at me ;
Think I's blin', and I can't see :—
Lord ! I loves you ! Does you know ?
Sandy Andy Lindy Mo' !

Angels playin' hide an' seek
Lak deys knowed you mos' a week ;
Hoppin', skippin' 'hind de do'
Sandy Andy Lindy Mo' !

See de daytime's fadin' fas'
Sleepman's got ma chile at las'
Coo an' smile an' sleep an' grow—
Sandy Andy Lindy Mo' !



The Negro and Justice

(From the New York Independent)



IN respect to its history, the negro question has little in common with the race's famous representative in fiction who "jes growed"; wherever one may incline to place the responsibility for its birth, the fact remains that since it was begotten it has been nourished and guarded against dissolution as carefully as an incubator baby. However, the nation as a whole may busy its fickle mind from season to season with trust investigations, trades' unions, polygamy, socialism and woman's rights, one section of it steadfastly and with ever-growing enthusiasm has invited the country's contemplation of its own pet issue, and has labored night and day to adorn in scarlet hue the race question which it itself has made.

It is an old saying that any lover may win the most reluctant sweetheart if he but persist stoutly and long. If the plan pursued by the South has been evolved from this primitive principle of courtship, results would seem in a fair way to justify the soundness of it. There can hardly be a doubt that the Southern view of the negro's character and destiny is gaining a wider acceptance, and it does not need the Southern newspaper's jubilant comment upon every exhibition of race prejudice outside the borders of the Solid South to convince candid persons of the distasteful fact. Until recently I

had believed and argued that Northern anti-negro sentiment was confined to the ignorant, who resented his competition in labor, and those sweet-tempered individuals whom a real desire to show a kindly and sympathetic spirit toward the South had led to believe that acquiescence in its views was "broad-minded." I am forced to admit that the latter class at least is very much larger than I had once supposed. As these amiable people are presumably always especially open to conviction, it is to them that I would particularly address myself.

The ardent supporter of a theory rarely sees its defects; far less is he able to give any just presentation of it when peculiar circumstances have led him to elevate the theory to the dignity of a cause for which he is being persecuted. This is precisely the Southern position in respect to the race question; hence it may be judged how large a grain of salt must be taken with all Southern descriptions of existing conditions. The most scholarly men of the South, calm enough reasoners upon other themes, speak and write of the negro in the impassioned, white-heart style of the popular orator. When the subject thus upsets the man of learning, a judicial attitude is hardly to be expected from the multitude or the partisan newspapers. One of the latter, commenting bitterly upon some reproof administered to the South by a Northern Democratic sheet desir-

ous of blaming somebody for the results of the last Presidential election, said :

"The South will join no party . . . that wishes to treat the Negroes as gentlemen, and to compare 'Negro scholars' with 'white ignoramuses' or 'Negro gentlemen' with 'white blackguards.'"

Such is the admitted platform of the section which "only asks to be let alone" to "work out its own problem." Does its just and temperate tone appeal to Northerners inclined to accept the Southern view of the race issue? It is not, under ordinary circumstances, an admirable thing to attempt to mind other people's business, but when your neighbor beats his wife or drags her around by the hair, interference is not commonly an unjustifiable impertinence. And that, too, though he may defend his methods of discipline by a very truthful assertion that he knows her failings better than anybody else because he lives with her. Proximity, when once conjugal affection has begun to give way to irritation, may be the very thing which blinds him to all else but her failings. Very similar, it seems to me, is the case of the Southerner and the Negro. The credulous outsider, especially if afflicted with the prevailing arrogance because of his descent from a tribe of German barbarians, lays all stress upon the closeness of their relations, totally overlooks the fact that here too proximity has bred irritation rather than any real acquaintance, and "swallows whole" a one-sided account of conditions in the South. So a Northern paper, in commenting upon the late Atlanta disturbances, expressed surprise that Southern men had shown as much moderation as they had, although it did

add the saving clause, "if what Atlanta papers say is true."

But passing over the now familiar episodes of the Atlanta massacres, let us see what is done in cold blood, when no reported "assault" has roused men to what they may regret in saner moments. In New Orleans they substitute for the Jim Crow car proper a screen in all cars between the ends designed for white and colored passengers. Last year, in course of extended reconstruction of the car tracks, the switching of cars to other routes was frequently necessary. In the case of one line this involved the reversing of the car, and thus arose a (to the Southern mind) complication which can be best appreciated through extracts from a half-column article in one of the leading dailies :

"Complaints have been received because of the disagreeable and annoying conditions created by the change in the route of the Prytania street cars. It is urged that unless remedied bad blood is bound to result, and clashes between the races are probable. . . . The Jim Crow law provides that the separate compartment for Negroes shall be located in the rear of each street car. . . . When the car is reversed, in switching into Poryfarre, however, the Negroes are in the front of the car. Yesterday the conductors transferred the screens dividing the white and Negro passengers; when the change was made and required the passengers to change seats, necessitating a general move upon the part of white and Negro passengers. . . . Frequently in the evening the Prytania cars are crowded with theatregoers in evening dress. If the Negroes are allowed to retain their seats, they will be obliged, on entering or leaving, to crowd through the car from rear to front, elbowing the ladies and creating almost

unendurable conditions. If, as was practiced yesterday, the whites and blacks are required to change seats, the same disagreeable crush and shouldering of the two races will ensue. When seats and aisles are crowded, as is often the case, bad temper and bad blood are sure to grow out of this attempt of the blacks to crowd through the aisles, or in the interchange of seats, and clashes between the races are not only possible but very probable. . . . Patrons of the line are indignant at the method in use yesterday."

The Prytania car line runs through the most fashionable residence portion of New Orleans, and, because of its route, is naturally the least patronized by Negroes of any in the city. The small compartment reserved for them is rarely filled, and at the hour when "the cars are crowded with theatregoers in evening dress" there is frequently not a Negro in the car. To this providential circumstance is doubtless due the fact that the reconstruction of the Prytania street tracks was finally accomplished without the precipitation of a race war!

This eagerness to cross the bridge before they come to it, this sensitiveness to the prospect of possible "shouldering" by a Negro passing to a front seat on the part of people who without a qualm risk the same contact when they crowd past him in a rear seat is a type of the manifestations of the race issue in its larger aspects. For that reason I have quoted it. It may be readily gathered from this how easily every suspicious movement is converted into an "assault." My personal observation indicates that the reiterated cry of the Southern newspaper that "conditions are becoming wellnigh unbearable" is, to say the least, a con-

spicuous exaggeration. And I think that my observation should count for something, for I am a white woman, living in one of the larger, and, by common consent, one of the wickedest of Southern cities, in which I go about unattended day and night, whenever occasion arises, as it does very often. At all times I meet Negro men; my only approach to an unpleasant experience in all my life has been on two occasions when I was spoken to by fashionably dressed young white men. I know a very considerable number of other women who go about alone as I do, among them a young physician, who answers all her night calls unmolested. Such "condition" seems hardly "unbearable."

Doubtless so long as woman continues to be looked upon only as the pet of the respectable man and the prey of the vicious, she must everywhere run a certain risk whenever she ventures abroad alone, but women have met more ghastly fates in Chicago and other cities than the "unspeakable crime" of the Southern Negro. Yet there is no frenzy over "unbearable conditions," nor do infuriated citizens follow up the murders by burning a few tramps at the stake as a relief to the emotions and *pro bono publico*. I do not mean to speak lightly of the "unspeakable crime," but I do think that I am in a position to say that the impression being so industriously spread by the Southern press that women here dare not venture outside their doors alone is utter nonsense. And, further, save that its hideous brutality is more shocking, I do not see that the crime of the Negro is more awful in its actual results than the same impulse gratified by the more re-

finer methods of the white man. The motherless girl whose death some time ago from the effects of a criminal operation caused a sensation in a certain Western city was no less surely murdered by the respectable (?) married man who ruined her than if she had been attacked suddenly upon a dark street or lonesome country road. And if she had lived, the effect upon her character and after life would have been something to which the fate of the Negro brute's victim is in no way comparable. I hope that I am not an ungrateful member of my sex, but truly, considering the moral standards of men in general, the present crusade to "protect the purity of white womanhood" seems to me about the most exquisitely funny thing that our national life has developed in many years. It might save the life of a considerable number of Negroes if he who is without sin among the lynchers could be required to fire the first shot. If womanhood is indeed so sacred a thing, it is hard for me to understand why it is only to be revered and guarded when accompanied by a white skin. Also the protection of white women against the occasional assaults of black men would appear to be a somewhat inadequate provision for maintaining the much desired "race purity." The following pleasant little story of an ex-Confederate officer, gentleman and father of a family, will perhaps illustrate my meaning:

Several years ago he and his family were living in the home of the young woman who told the story to me. She said:

"Colonel Y. was simply wild over the 'Booker Washington incident'; he could

hardly talk of anything else but the outrage of it, and the kind of man it must be who would associate with a nigger. Well, that winter mamma had the worst time with her house girls; she just couldn't keep one a month to save her life. Finally, when a particularly good one gave notice, mamma concluded to ask her why she wasn't satisfied with the place. She said: 'I like the place well enough, Mrs. E., but you can't keep any house girls as long as Colonel Y. stays here.' Then she told mamma that that was why every girl had left; that there was no place in the house where they were safe from the advances of Colonel Y., that he even stopped them in the halls and followed them into the rooms where they were doing up the work." As this same young lady had previously recounted to me her indignation at seeing a colored woman in one of the large stores actually trying on a silk-lined suit, "trying to dress as well as white people," it will not be supposed that she was influenced by any "academic" doctrines of Negro equality when she ended by saying:

"I don't like niggers any better than anybody, but it did make me tired to hear a man who was ready to make love to the blackest Negro servant girl rant about the 'contamination' of sitting down to lunch with a man like Booker T. Washington."

Since this uncompromising defender of "race purity" and foe to "social equality" is prominent and influential in high social circles, the assumption seems moderately just that among his associates his methods of warfare for social betterment in the South are considered neither un-

usual nor unbecoming. But it would be unjust to say that all this talk concerning the "protection of white womanhood" is now confined exclusively to Southern men. A rather strong novel appeared recently whose plot hinged upon that very idea. I read it as the one-sided plea of a clever monomaniac upon the paramount Southern issue: Great was my amazement to learn a few months later that he was born in Republican Iowa. And, speaking of Iowa, it was its capital city which distinguished itself not so very long ago by attempting, even if not so offensively as Southern papers joyously reported, to draw "the color line" in the Presbyterian General Assembly; what is even less to the city's credit, though less generally known, a small riot occurred on its streets last summer because a woman was pushed off the sidewalk by some disorderly Negroes, and the Register and Leader, known ordinarily for its editorial championship of the black race, permitted an enterprising reporter to write up the incident in a style that would have done credit to the most sensational Southern sheet. The Southern man may possess an excessive share of his sex's chivalric ambition to protect woman from every masculine brute except himself, but it is manifestly base slander to assert that he has a monopoly on it.

Yet, true as this is, the burden of responsibility for the increasing acuteness of the race issue rests with the Southerner, for it is his perpetual harping upon it, rather than "an inherent race antipathy," that is upsetting the Northerner's "academic" notions of "abstract" justice to all men. Even in the South it is

not "inherent" race antipathy that is to blame. The Southerner has no "antipathy" to the Negro as a Negro: daily contact with him as an inferior excites not the slightest emotion. It is the black man's ambition, not his black skin, that gives offense. An ignorant colored nurse traveling with a white family disturbs nobody in sleeper or dining-car: but when educated Negroes petition the Interstate Commerce Commission for decent railway accommodations, for which they are willing and able to pay, the act is characterized as "impudent and unspeakably brazen." The colored valet of a college student was once the friend of all the boys; now they will not live in the same boarding-hall with a Negro undergraduate, and if a Northern college would be boycotted by Southern students, it has only to get a reputation for encouraging the attendance of black ones. The Negro maid tricked out her mistress's cast-off finery is not an element of disturbance; ominous is her thirst for "social equality" if she pays for her own silk petticoat. And we are solemnly informed that hitherto inoffensive Negroes who served as soldiers in the Spanish War came back from Cuba "completely spoilt" by the social privileges which they saw there accorded to members of their race.

If the apparent innocent ambitions of the Negro are thus estimated, is it likely that their real offenses are reported without exaggeration? I have no desire, certainly, to whitewash Negro crime, but it is not always the Negro who begins the trouble—in a late disturbance in Arkansas even a Southern reporter's version could not conceal that

fact—yet he always gets the credit for it. The Atlanta riot was followed in one Southern town by the posting of threatening notices upon the houses of even the most respectable Negroes. The white citizens, touched by the alarm of these "unfortunate creatures, called a meeting to make provision for their protection. Its result was a long set of resolutions, whose numerous "whereases" opened by announcing that efforts to educate and elevate the Negro had proven vain, and the declaration of its purpose to "protect the lives and purity of our women and children" required so much space and eloquence that the original object of the meeting was overlooked until the very last paragraph! It is strange that we cannot see that if we go on alienating the better Negroes by such persistent unfairness, if, after repeatedly calling upon them for co-operation in suppressing crime among their race, we give a slap in the face to those who publicly respond to the appeal by echoing the sentiment of many newspapers that "we can never be sure that tenders of co-operation now coming from Negroes in many portions of the South are genuine," the plan of closing the dives where Negro criminals are bred, good as it is in itself, must be surely futile.

Again, however little we like to-day's Negro as compared with the delightful old-time "mammy" and "uncle," it is he with whom our generation has to deal, and we cannot bring back the old type. My old washerwoman is, I confess, more picturesquely attractive to me than her daughter, who can read and

owns a piano, but I must in fairness say that the latter is just as honest and just as proud of the artistic touches which she puts upon my summer gowns and what her mother calls my "wais'es." Is it not the merest common sense to cease our lamentations for the Negro that is passing away, and offer fair recognition and encouragement to him who now is, whether he would study agriculture or Greek? Call him "inferior" always, if that idea is comforting, but remember that it is not from the schools that Negro criminals come, and let him be educated for *our* safety, if not for *his* benefit.

As to "social equality," social lines have ever been drawn, or I am mistaken, upon considerations of congeniality. Never having been compelled to invite to my house people whom I found distasteful, I fail to see why any Southern white man should ever entertain a Negro guest against his will—or why it is any of his business if a Northern man wish to do so. And since all of us have been in dining cars and hotels with highly objectionable white people and still survived, I suppose that nothing but our "uncompromising racial pride" would suffer much from like proximity to a respectable and intelligent Negro.

And, finally, I cannot understand this self-felicitation of Southern scholars, lawmakers and ministers of the Gospel, no less than of thoughtless people and partisan editors, that "the North is coming to our view of the Negro."

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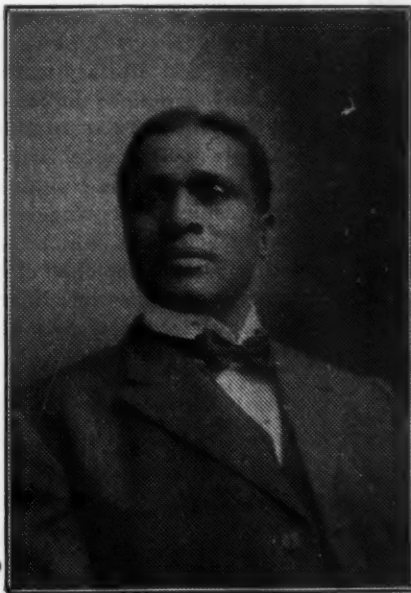
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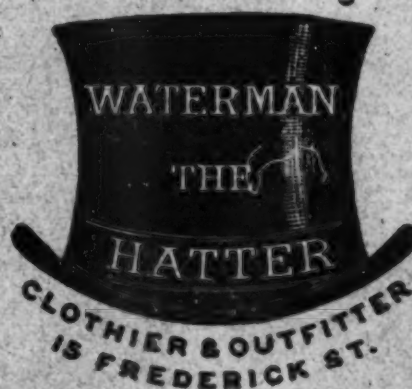
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